"Historical And Cultural Data From The Bhavisya Purāṇa"

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Supervised by :-**Buddha Parkash.**

Raj Kumar Arora

HISTORICAL AND CULTURAL DATA FROM THE BHAVISYA PURĀNA

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P R E F A C E

The author submits the dissertation entitled 'Historical and Cultural Data from the Bhavisya Purāna' after revising and rewriting some parts of it in the light of the observations of the examiners for the Ph.D. degree.

The Bhavisya Purāna is an important text of the Purāna literature. It has its own pecularities and characteristics. In fact, as shown in the thesis, it represents a class of literature in the field of Purāna lore. The Socio-cultural study of the very data contained in the extant version of this Purāna have not so far been sifted, analysed and studied with thoroughness inspite of the fact that they attracted the notice of eminant scholars and authorities on the subject. The idea behind the present thesis is to arrange and analyse the social and cultural data contained in this Purāna and to correlate and synthesize them to parallel data gleaned from other texts with a view to fixing them up in the comprehensive perspective of Indian cultural history. Therefore, it is expected that the present study will serve a useful purpose by bringing the aforesaid data of the Bhavisya Purāna into bold relief.

The Bhavisya Purāna is in its present form a text of hybrid nature. Some portions of it undoubtedly refer to ancient period and others have undergone transformation upto the last century as the reference to queen Victoria indicate. It appears that the editors of the historical section of this Purāna have not been scruplous or meticulous in the preservation and presentation of ancient authentic historical lore which

came within the special purview of this Purāna in its original form. The result has been that the historical section of this work bristles with incoherent assemblage of fiction and legend which are not unoften of a very dubious and in some cases of untrustworthy character. The authentic account of the ancient period in this text is very meagre; the references to some episodes of medieval history are no better than the fairy tales; the notices of the British period are equally jejune. Therefore, it is felt that an effort to analyse or study this incholate mass of legendary lore will not yield any tangible result. Hence, though, in the first draft of the thesis one chapter was devoted to this topic, in the present one it has been dropped. Likewise, the geographical information in the present text of the Purāna do not add substiantialy to our knowledge of the subject. The identification of place names given in this portion of the text involves only the repetition of the known facts given in the works of standard authors on ancient geography. Therefore, the chapter of Geographical data has also been deleted. Nevertheless the Bhavisya Purāna is a veritable mine of information regarding other social and cultural matters and the portions dealing with them are by and large authentic. Therefore, greater attention has been paid to the study and evolution of these portions and as a result some new light has been thrown on some important aspects of Indian life and civilisation.

To begin with, an effort has been made to assess the chronological position of the Bhavisya Purāna. Opinions are divided on the subject, as they are bound to be, but the present author has been able to show that the Bhavisya Purāna represents .

literary evolution spread over more than 2000 years starting from the 6th century B.C. or so, when it is first referred to in the Āpastamba Dharmsūtra. However, it crystallised into its characteristic form in the Kushān-Gupta period when the Maga Brāhmaṇas possibly affiliated to their counterparts of Iranian extraction adopted and adopted it to their peculiar outlook and conceptions. The problem of the Maga Brāhmaṇas has been studied in details with reference to important research work done in Indo Iranian social and cultural history by eminant scholars in modern times. Though the present author has tried to keep abreast of principal works in major European languages, but some of these works must have alluded his grasp simply for want of their inability in the research centres of this part of the country. Besides this, the author was not primarily concerned with the social and religious history of early Iran. It was sufficient for him to have a general background of the main trends of social and religious history of early Iran so that he could place the data relating to the Maga Brāhmaṇas in the Bhaviṣya Purāṇa in a proper historical perspective. For this purpose he consulted some wellknown works by standard authors and thus had a clear background of Iranian cultural conspectos. He feels that he should not have gone further than that in the present work. Since his main emphasis was on the Indian side problem which he tried to study from all possible angles of vision by pressing into service all works written on the subject.

The author's finding is that the Maga Brāhmaṇas, who were affiliated to Iran, adopted the Bhaviṣya Purāṇa as their main text. Consequently the Purāṇa emphasises the cult of sun worship partaking of Iranian features. The legend of Zarathustra

is elaborately dealt with in it. The peculiar iconography of the soul of the cult in an Iranian aspect has also been dwelt upon at length in it.

The Maga Brāhmaṇas had their peculiar views on caste, ideas of heaven and hell, dreams, position of women, and the like. In the matter of caste the Purāṇa almost strikes a revolutionary note. Hardly we come across such a forth right criticism and outspoken denunciation of the rigid and regimented social structure based upon birth, heredity and tradition. This feature marks out the Purāṇa as a unique contribution to the Indian social history. In this thesis this section of the Purāṇa is elaborately dealt with against the background of Indian social development of ancient India.

The Purāṇa also gives some unique information on dreams, ideas of heaven and hell, solar cult and these topics were quite popular with the Magi in Iran. Though their tenor is Indian, the conceptual background may be Iranian. There are also some special features of the position of women as adumberated in the Purāṇa. The great emphasis on marriage, domestic duties and house hold work shows that the authors were not in favour of a life of asceticism, homelessness and retirement. Zoroasterianism, as is wellknown, concentrates on familial life and the performance of wordly duties which it entails. The Purāṇa also has something particular to say about the right to divorce. It also lays great emphasis on the purity of women at the menstrual period. All these topics have been studied and discussed in details in the present work and quite often the information given adds considerably to our knowledge of these subjects with reference to Indian life and culture.

Some other topics like iconography, education, fasts and gifts, economic condition and temple architecture dealt within the Purāna have been studied in the present work with reference to other cognate texts.

Thus a complete and comprehensive picture of the society has been pieced together from the data scattered in the Purāna.

It may be noted in passing that the Purāṇas represent an important stage in the evolution of Indian religion. They represent a synthesis of the Vedic view of life enshrined in the Varṇāśramdharma with the interpretation of new movements emanating from heterodox circles and emphasizing the revolutionery egaliterian view of life. The Purāṇas act as bridges to span this gulf. Thus we observe that many heterodox sects like the Śaivas and Vaiṣṇavas have been reclaimed to the fold of orthodox religions through the media of the Purāṇas with the result that in course of time there remained no water tight distinction between the orthodox and heterodox elements of Indian religious. The Varṇāśramdharma was accepted on the basis of all these religious cum cultural movements. The Bhavisya Purāna also played its role in bringing about this synthesis. It brought together the solar cult of Indian complexion popularised by the Magas with the order of fasts and gifts involving respect for the higher classes. Thus it has its own contribution towards the synthetic trends of Indian religious life. Therefore, the present study is calculated to evaluate the role of this Purāṇa in the socio-cultural life of the Indian people.

It is hoped that this study will enhance our knowledge of the many subjects with which the Bhaviṣya Purāṇa deals.

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CHAPTER I

INTRODUCTION

The Purāṇas constitute a very important branch of the sacred literature of the Hindus. They represent the aims and aspirations, ideas and ideals, life and culture of the masses of India. "They (Purāṇas) clothe with flesh and blood the bony frame work of the Dharmasūtras and the Dharma-Śāstras. Without such a tabernacle of flesh and bone the mere life-force of the Vedas cannot function with effect. It is, of course, equally clear that without such force the mere mass of flesh and bone will decay and crumble into dust"[1]. The researches in various Purāṇas with regard to historical and cultural data can easily contradict H.H. Wilson's view that the Purāṇas were "pious frauds written for temporary purposes in subservience to sectarian imposture". The Purāṇas are viewed by Indian traditions from two stand points.. Firstly, they express and demonstrate the Vedic truths, and secondly, they deal with the five well known characteristics, viz. (1) creation of the universe; (2) re-creation after destruction; (3) genealogy; (4) great periods of time with Manu as the primal ancestor; (5) history of dynasties, both Solar and Lunar. For the masses of the Hindus they are the fountain-head of daily life. "The Paurāṇikas were the missionaries of the new age; an agency of social uplift, which brought an ever expanding circle of adherants into the fold of Āryan culture."[2] "They have

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1. Cultural Heritage of India. Vol. I, p. 22.
2. K.M. Munshi, 'Foreword'. The Classical Age, p. xx.

double character, viz. illustrative value and impressive actuality. They have largely moulded public life, belief and conduct in our land for thousands of years, and they must be fully utilised by us if we are to realise the truth of the Vedas."[3] In the Skanda Purāṇa, the Purāṇic literature has been regarded as the soul of the Vedas:-

आत्मा पुराणां वेदानाम्,
वेद वन्निश्चलं मन्ये पुराणार्थं द्विजोत्तमा:।
वेदा: प्रतिष्ठिता: सर्वे पुराणे नात्र संशय:।।

Skanda Purāṇa, Prabhāsa Khaṇḍa 2.90,

According to the Kāradīya Purāṇa, the Purāṇas are the essence of the meanings of the Vedas:-

सर्व वेदार्थ सारार्थो पुराणानीति श्रूयते

Kāradīya Purāṇa. 1.9.100.

In some sections of the people the importance of the Purāṇas was deemed to be even greater than that of the Vedas:-

" यो विद्याच्चतुरो वेदान्साङ्गोपनिषदो द्विज:।
न चेत्पुराणं संविद्यान्नैव स स्याद्विचक्षण:।।
इतिहास पुराणाभ्यां वेदं समुपबृंहयेत्।
बिभेत्वल्पश्रुतद्विदो मामयं प्रहरिष्यति"।

The Brāhmaṇa, who may know the four Vedas with the Aṅgas and Upaniṣdas, should not really be regarded as having attained proficiency if he does not thoroughly know the Purāṇas. He should reinforce the Veda with the Itihāsa and Purāṇa. "The

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3. Cultural Heritage of India, Vol. I, p. 182.

Veda is afraid of him who is deficient in the tradition, (thinking) 'he will do me hurt' [4]. Thus the Purāṇas contain a large number of subjects which interested the average person in ancient times. The Vedic lore being independent of the Purāṇic literature from the very beginning could not find place in it. But it is significant that the Purāṇas acting as link between the orthodox culture and religion based upon Śruti and Smṛti and the heterodox popular religious like Vaiṣṇavism and Śaivism and the like having their own canonical works did a lot to preserve the traditional socio-cultural outlook. They also embodied ancient Vedic ideas into new mythical narratives facilitating the transition from the old to the new in the history of Hinduism. In this way the Purāṇas can be said to have a Vedic base though their superstructure is of varied nature.

As regards the scope of the Purāṇas it should be clearly noted that they were addressed to the common people as far as practicable. Thus many technical themes requiring a specialised training and appealing to a limited section of the people such as medicine, astronomy, meturallgy, mathematics could not find place in them. But this did not detract from their comprehensive and encyclopaedic nature. "Not only Vedic metaphysics, mythology and cosmogony, not only the great legends of the Brāhmaṇas, not only the accumulated religious traditions of India, not only the multiple cults, but also history, culture, chronology, life, polity sociology, geography, topography, art, architecture and painting, govt., administration, cattle wealth, economic life and a thousand other similar topics mapping the entire canvass of nation's life

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4. F.E. Pargiter, Ancient Indian Historical Traditions(Dl.1962),p.1.

have gone into the making of the Purāna literature."[5] But inspite of their encyclopaedic character, they respectively pertain to different religious sects associated with particular deities. In general they relate to Śaiva and Vaisnava religious movements which were marked by the assimilation of various religious strands. "The Purāṇas may thus be regarded as a deliberate attempt to bring the theistic religions like Vaisnavism and Śaivism within the pale of orthodoxy by combining the new doctrines with a respect for Vedic rituals, customs and beliefs, specially the orthodox ideas of caste and order."[6] They embody a synthesis of Vedic lore, historical traditions and popular religious currents. "In fact, they (Purāṇas) afford us far greater insight into all aspects and phases of Hinduism - its mythology, its idol worship, its theism, its love of god, its philosophy and its superstitions, its festivals and ceremonies, and its ethics than any other work."[7]

The Bhavisya Purāna which is the subject of the present study, partakes of the nature of the other Purāṇas, but it has its own originality and significance in as much as it has become particularly associated with the vicissitudes of history unfolding themselves across the ages. This approach has been facilitated by the relationship of this Purāna to astronomical and astrological sciences, centring on the sun, the cult of which was popularised in ancient time, particularly the early centuries of the Christian era, by a special branch of Iranian priests called Maga Brāhmaṇas.

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5. V.S. Agarwala, Matsya Purāṇa - A Study, Preface xi-xii.
6. B.G. Devasthali, 'Literature'. The Classical Age, p.297.
7. M. Winternitz, History of Indian Literature, p. 529.

These Brāhmaṇas came and settled in India in large numbers and cultivated their particular cult of sun worship and their special astronomical science in this country. Their importance can be judged by the fact that Varāhamihira belonged to them. Some of their beliefs and doctrines are found in the Bhavisya Purāṇa. As will be shown in this study, the emphasis on them is so great that one is apt to think that the bulk of this Purāṇa received its final shape through them. Accordingly we find in it a synthesis of general Purāṇaic lore with that special branch of sun worship, which grew among the Maga Brāhmaṇas. As a result, it is characterised by a unique broadness and catholicity of outlook, manifest in the treatment of such things as caste.

The Bhavisya Purāṇa has an obvious connection with the fore-telling of prophecies, as is clear from its very name. "The Bhavisya Purāṇa was probably so called because it contained in a prophetic view the names and other details of kings that flourished after the Bhārata heroes and after a few generations of descendents of them and their contemporaries and probably purported to have been composed by some sage or Vyās."[8] It appears that the authors of this Purāṇa selected this name due to the fact that the sun being the hub of the whole planetary world was the symbol of that system by which people's future lives were foretold.

Its association with the sun was the basis of its astrological orientation, which justified the nomenclature, Bhavisya Purāṇa.

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8. P.V. Kane, History of Dharmaśāstras, Vol. V, Part II, p.849.

There are evidences to prove that the Maga Brāhmaṇas selected this text for the propagation of their cult. They were the worshippers of the sun in Iran and they incorporated their material in this Purāna. Moreover they believed in prophecies. Agatheos states that, " Every body honoured them and behaved towards them with utmost respect. The public questions were decided with their suggestions and prophecies."[9] This Purāna also mde prophecies. Thus the Maga Brāhmanas found it quite easy and convenient to contribute their material to this Purāna.

1. Subject Matter:- This Purāna deals with a variety of topics. Among them the worship of the sun, historical data and fasts and gifts occupy large number of pages of the text. The present study shows us the nature, form and extent of sun worship. It also shows us something about the foreign influence in this cult. The historical portion presents a very unsystematic and unreliable view of various facts. Here it is stated that different kings ruled for thousands of years. There is no mention of various dynasties and their different branches. The order of some dynasties has been reversed. Mythical origin of the reformers of the Bhakti cult has been mentioned. The names of some Mughal kings and Maratha chiefs are also given. The story of Ālāh and Udal (Besavari version) is discussed in great details. The coming of the English in India and the establishments of factories by them in this country also find a place in the pages of this Purāna.

Uttara Parvan and some of the chapters of the Brāhma parvan are devoted to fasts and gifts. It appears that one third of the Bhavisya Purāna has been devoted to these topics. Here we find

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9. Arthur Christensen, Iran under the Sassanids (Urdu Trans. from French by Mohammad Iqbal, ed. 1941), p. 150.

that fasts and gifts have been much emphasised.

The chapters on women throw some light on their satisfactory, if not very high, condition in society. Though education and independence are denied to them and certain restrictions are imposed on them, yet they are given supreme position in domestic management. The right to divorce is granted to them and they are regarded half part of men.

The chapters on caste system give us a liberal view about the determination of the caste. Various stanzas prove that the basis of caste is neither birth, nor family, nor profession, rather the disposition and the actions of an individual are the only basis on which his caste can be decided. The examples of various risis of low caste attaining highest knowledge are given to prove the above mentioned facts. Many stanzas are written on the duties and privileges of the Brāhmanas. The criteria of the castes, and their place in the social structure, have also been discussed in detail. The topic of education has also been dealt indirectly. It only states something about the duties of the students, teachers and their personal contacts. Various kinds of teachers have also been mentioned. One chapter on temple architecture and another on iconography, giving a very small information about these, are also found. One chapter deals with the wages of labourers. From this we can get a faint picture of the economic conditions of the labouring classes. The names of various flowers offered to different gods are stated to bring different rewards to the devotees. One chapter on ethics and another on hell and its description are also contained in this Purāna. Various snakes, their species, the different kinds of bites and the remedies have also been mentioned. Some passages

from the Brihatsamhitā have also been incorporated. But it is strange that their sources are not mentioned. Brahmā and Ganeśa, their methods of worship and respective spheres of influence have also been given in this Purāṇa. The names of various rivers, cities and regions are also found in this Purāṇa. Continued efforts have been made to establish the supremacy of the Brāhmaṇas and the authority of the Vedas.

ii. Bhaviṣyat, Bhaviṣya and Bhaviṣyottara Purāṇas:- It is difficult to state whether Bhaviṣyat is earlier than Bhaviṣya or vice versa. It is also difficult to say whether these two names refer to one book or to two books. " The present Bhaviṣya appears to be the modern presentation of the ancient Bhaviṣyat"[10] "Thus the two names Bhaviṣya and Bhaviṣyat are given to the present Purāṇa"[11]. The statement of Pargiter, cited above, gives the impression that Bhaviṣyat is older than Bhaviṣya. But at another place the impression, which we get, is different. "The best interpretation, therefore, is that Bhaviṣya means the Bhaviṣya Purāṇa, and Bhaviṣyat is a perversion of it"[12]. But P.V. Kane disagrees with him. He says, " I fail to understand, however, why he regarded 'Bhaviṣyat' as a perversion of Bhaviṣya, Bhaviṣyat is as good a word as Bhaviṣya, being employed in several passages such as Varāha (177.34) and Matya (53.62). Pargiter probably wants to identify the Bhaviṣyat of Āpastamba with the Bhaviṣya of later times. There

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10. F.E. Pargiter, Ancient Indian Historical Tradition, (ed.1962) p. 45.

11. A.A. Macdonell, Sanskrit Literature, p. 302.

12. F.E. Pargiter, The Purāṇas Text of the Dynasties of Kali Age, (ed. 1962), p. VIII.

is no evidence except the name to identify the two."[13] The citation of Āpastamba (Chapter 3) of the word Bhaviṣyat, goes to prove that this name was coined first. The Matsya, Vāyu and Brahmāṇḍa Purāṇas borrowed the accounts of the Kali Age from the Bhaviṣya in the middle of 3rd century A.D. It appears that the word Bhaviṣyat was in vogue first, and after that due to circumstances not well-known to us, the name was changed into Bhaviṣya. The Bhaviṣya Purāṇa mentioned in the Vāyu Purāṇa (99.267 tān sarvān Kīrtayiṣyami Bhaviṣya pathitān nṛpān tebhyaḥ pare ca cānya utpatsyante mahī- kṣitaḥ) is not the present one but the ancient Bhaviṣyat mentioned by Āp. Dh. S.

Bhaviṣyottara:- Various manuscripts of this Purāṇa have been available but have not yet been printed separately.[14] The Uttara parvan of the Bhaviṣya Purāṇa as it exists at present in the editition of Śri Venkateśvara Press, Bombay, dealing with fasts and gifts is the Bhaviṣyottara Purāṇa. Various writers subscribe to this view. Aparārka (pp. 375-76) extracts a long passage from the Bhaviṣyottara about constructing, in the month of caitra, a mandapa for the distribution of water to travellers in the midst of a city or in a waterless desert or near a temple. A Brāhmaṇa was to be engaged on wages to distribute water and this was to b e continued for 4 months or atleast for 3 fortnights (Bhaviṣya Purāṇa, Uttara p. Chapter 22). The Kālanirṇaya (p.279) expressly states that Ananta vrata is described in the Bhaviṣyottara, and certain verses are also discussed. Prof. Wilson in his introduction to to the Viṣṇu Purāṇa says that there is another work entitled the

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13. History of Dharmaśāstra, Vol. V, Part II, p. 851.
14. R.C. Hazra, Studies in the Upapurāṇas, Vol. II, pp.366-369.

Bhavisyottara, as if it was a continuation or supplement of the former, containing, also about 7 thousand verses. The Bhavisyottara is a sort of manual of religious practices, the greater portion being devoted to fasts, and the remainder, to the forms and circumstances with which gifts are to be presented. Mention is also made of various rewards which a devotee gets after observing different fasts and giving various kinds of gifts to Brāhmaṇas and other needy persons". "That the Uttara parvan is the same as the Bhavisyottara known to and drawn upon by the Smrti writers of different climes and ages, is shown definately by the fact that this Uttara parvan calls itself Bhavisyottara in more places than one, (Bhav. IV.2.7; 207.4; 207.10) that it agrees very closely with the extant Mss of Bhavisyottara, that the large majority of verses ascribed by the Smrti writers to the Bhavisyottara occur in the present Uttara parvan, and that in none of the Mss of the Bhavisya Purāṇa there is even a single mention of any Uttara parvan as forming a part of the Bhavisya Purāṇa, which in its Brāhma parvan is said to have counted of five parvans, viz., Brāhma, Vaiṣnava, Śaiva, Tvastra and pratisarga."[15] The above contents of the Bhavisyottara show clearly that it is practically a work on vows (vratas) festivals and donations and has almost nothing of the five characteristics of the Purāṇa."[16]

It is a fact that the name Bhavisyottara does not occur either in the list of 18 Purāṇas or in the Upapurāṇas. From this it is incorrect to infer that it was not recognised as an authoritati

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15. R.C. Hazra, Studies in the Upapurāṇas, Vol. II, pp.368-69.

16. Ibid., p. 377.

work. It is also known that Vallālasena and Lakṣmīdhara do not utilise its contents in their work, but writers like Jīmutavāhana, Madanpāla, Aparārka, Devanabhatta, Hemādri, Mādhavācarya, Anantbhatta etc. draw profusely upon this work without the least shade of doubt as regards its authenticity and authority. Narasimha Vajapey-in[17] regards it an Uppurāṇa and a part of the Bhaviṣya Purāṇa. "Similarly many Nibaṇdha writers draw profusely upon the Bhaviṣyottara Purāṇa by naming it independently as upon the Bhaviṣya Purāṇa, and that none of the verses, ascribed to the Bhaviṣya Purāṇa or the Bhaviṣya by the comparatively early commentators and Nibaṇdha writers except Hemādri and the author of Saṃvatsara-pradīpa, is found in the Uttara parvan, although it is full of various smṛti material."[18]

The extant Bhaviṣya Purāṇa (Bombay edition) has combined the materials of all these above mentioned Purāṇas. That this text has undergone various changes is quite obvious from the subject matter, mentioned above. In order to make it up-to-date past events were incorporated in it, thus giving the impression that what was to happen in future has already been written in this Purāṇa. The writers, who worshipped sun, the giver of future knowledge, thus contributed something to the science of astronomy. These writers tried their best to remain faithful to the name of this Purāṇa. They did not mind that they were doing injustice to the essence of historical knowledge. In those days, when history

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17. Nityācāryapradīpa, p.19.

18. R.C. Hazra, Studies in the Upapurāṇas, Vol. II, p.371.

was a part of literature, this thing did not matter much with the authors.

iii. Manuscripts:- Various Mss. of this Purāṇa or a part of this Purāṇa have been found by various researchers. Some of them are noted below:-

1. Mss. of the Bhaviṣya Purāṇa described by Eggeling (Ind. off. Cat; Part VI, No. 3447) and Aufrecht (Bodleian Catalogue, No. 75) extend upto the Saptamī Kalpa. Their subject matter is available in the printed Bhaviṣya Purāṇa. These Mss. deal, with other things, with the stories of Bhojakas and their origin from the Magas of the Śākadvīpa and are 'āditya -carita - praya'. It goes to prove that these Mss. have much in common with the Brāhma parvan of the Bhaviṣya Purāṇa.

2. Rajendra Lal Mitra in notices of Sanskrit Mss. V, 1880, says that codex of the Bhaviṣya Purāṇa comprises the third book or the Madhyama Tantra.
The following is professor Wilson's account of this book:-

'This Purāṇa, in which Brahmā having described the greatness and the character of all created things, in the course of the Aghora Kalpa, that is called the Bhaviṣya, the story being, for the most part, the event of future period. It contains 14000 ślokas. This Purāṇa, as the name implies, should be a back of prophecies, foretelling what will be (Bhaviṣyata) as the Matsya Purāṇa states. Whether such a work exists is doubtful. The copies, which a-ppear to be complete, of which there are three in the library of the East India Company, agreeing in their content, with two in

my possession, contain about 7000 ślokas. There is another work entitled the Bhavisyattara as if it were continuation or supplement of the former, containing also about 7000 verses, but the subject matter of both these works are to be very imperfect degree analogous to those to which the Matsya alludes.

The Bhavisya Purāna as I have it, is a work in 126 short chapters, repeated by Sumantu to Śatānīka, a king of the Pāndava family. It originated with Svayambhu or Brahmā and is described as consisting of five parts-four dedicated, it seems to as many deities, as they are termed, Brahmā, Visnu, Śiva and Tvastr; while the fifth is a pratisarga or repeated creation. Possibly the first part only has come into my hands, although it does not so appear by the Mss.".

The codex under notices comprised the Madhyam Tantra or the 3rd, literaly the middle book. It contains 3500 verses. It is divided into three parts; the first of which contains 25 chapters, the second 17, and the third 11. The first, after the usual preliminaries, describes some of the higher regions. The duties, characteristics, qualifications of teachers, and the teaching of the Vedas take up 7 chapters. Consecration of tanks and religious gifts are also dwelt upon at length. The second part refers to religious duties, the time of performing them, and fasts and feasts on particular days. The third, dedicated to alm houses, tanks, wells, trees, etc. is in the usual Purāṇic style. Nowhere is anything said of future events.

3. About the genesis of the Bhavisya Purāṇa Aufrecht writes in his short notices in ZDM 1903 pp. 276-78 as under:

"In der Bombayer Ausgabe des Bhaviṣyapurāṇa von 1897 heisst es am schluss: 'iti Bhaviṣya mahāpurāṇam khānadeśīyara veragrāma nivāsi - Paraśuramatra nayena Govindaśātrina samyag anekapustak aśah-ayyena samśodha pariskrtam.' In der Vorrede werden von dem Drucker Khemarāja Śrīkrsnadāsa sechs vollstandige und zwei fragmantarische Handschriften erwahnt, die zur konstituierung des textes verwendet wurden. Nach dem obigenist Govinda śāstrin für alle Angaben verantwortlich.

Das Bhaviṣya Purāṇa wird zuerst in Āpastambadharma sūtra 2,24,6 er-wähnt: punah svarge bījārthā bhavantiti Bhaviṣya purāṇa.

Von dem Bhaviṣyapurāṇa gibt zwei Rezensionen: 1) die gewohnliche, welche in den europäischen und indischen Bibliotheken hänfig vertseten ist, 2) eine Rezension, welche wir als Nepalisch bezeichnen Können. Sie ist durch den Druck Von Bombay und Haraprasāda Śāstrin's Notices second series 2,151: Brāhmaparvan und Madhyamtantra, sowie Lālmitra's Notices Number 1742 (Madhyamtantra bis etwa zum Ende des tṛtīyābhāga) vertretem.

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Zur Ausfüllung dient eine in versem abgefasste version der Vetālapañcavinśatikā kaliyugīyetihās as-amsccaya... khanda 2 , p. 9 b bis 24 b). Sie beginnt milt der katha von pratapamukuta (Uhla 1) und schliesst Es Scheint, dass de Kompilator Śivadāsa's Rezension benutzt hat. Als Probe werden zwer Geschichten ausgehoben

X X X X X X

4. Haraprasāda Śastri in his Descriptive Catalogue of

Sanskrit Mss. ed. 1928, p. 428, mentions that a Ms. belongs to Hatwā Mahārājahás Library, and from its comprative fullness, from the very clear and detailed accounts given in the notices referred to, as well as from its place of deposit, the library of an orthodox Hindu Rāja, may well be taken to be authentic. The Ms. also indicates that it has a third book, which, however, has not been found with it. The first book in Hatwā manuscript is complete. It deals with the Navamī Kalpa. The Ms. as noticed by R.L. Mitra in No. 2553 A is a defective Ms. of the first book coming upto Astamī Kalpa.

The second book in the Hatwá Ms. consists of 4 parts. Part I has 25 chapters, Part II 26, Part III 25 chapters, and Part IV has 11 chapters.

This Ms. has the first part complete in 25 chapters. The second part, according to R.L. Mitra, has 17 chapters, but there are some unknown chapters making the total of chapters 28, but the last 2 are very short. It thus comes to 26 chapters, the same in the Hatwā Ms. The third part in Hatwā Ms. has 25 chapters. In the Ms. this part is missing. What is called third part seems to be the fourth part in the Hatwa Ms. in 11 chapters.

5. In the above mentioned Ms. at page 430, 432 and 437 Ja-nmarahasya, Kalivyavhāra and Amrit Nagar Mahātmya respectively, assigned to the Bhavisya Purāna, are given. But none of them is available in the extant text. The Akṣaya-tritīyā-vrata given at page 439 is found in the extant Purāṇa.

6. M.D. Velankar in his "Descriptive Catalogue of the Sanskrit Mss. ed. 1953, p. 99" speaks about Haritakāli fast, which is given in the present Purāṇa.

7. P.C. Pandey in his " A Catalogue of Sanskrit Mss." mentions two fasts Akṣaya-tṛtīyā and Lalita-Kakkuṭi on page 72 and 74 respectively. These two vratas are a part of the published Purāṇa.

8. A Ms. of this Purāṇa has been found in the Catalogue of the Sanskrit Ms. in the Calcutta College Library at page 94. It states that although this work is called by the name of the Bhaviṣya Purāṇa, it appears to be only a Sanskrit translation of Bhaktamāla, for in it are given the lives even of Jīva Gosvāmina and other followers of Gauraṅga. According to this work, the Bhaviṣya Purāṇa is divided into 3 Khaṇḍas or parts, viz. (i) Vaiṣnava Khaṇḍa; (ii) Śaiva Khaṇḍa; (iii) Śakti Khaṇḍa, and Bhakti is spoken of as the best means of salvation. It contains 6700 stanzas and is divided into 146 chapters.

9. Catalogue of the Sanskrit Mss. Julius Eggeling ed. 1888 p. 1254 mentions a Ms. of the Bhaviṣya Purāṇa which was written in Devanagari, at Benaras in 1800.

It begins:

See Aufrecht, Cat. bold; No. 75, Rajendra Lal Mitra, notices VIII, page 5 (where 133 Adhyaya are enumerated, ending with Bhojakanāma Mahattvadarnam). In the present Ms. the chapters are not numbered, not even sufficiently indicated.

The Ms. seems to be incomplete, the end being different from that of the Ms. described in the notices:-

विशेषेण च सौराणां भोजकः पूज्य उच्यते। भर्ता पूज्यो यथा स्त्रीणां।
शिष्याणां च यथा गुरुः। भोजकस्तु तथा पूज्यः सौराणां हृदिकात्मजा॥
यस्य भुंक्ते भोजकस्तु गंध पुष्पादि नार्चितः। तस्य भुंक्ते स्वयं भानुः पितरो देवतास्तथा॥
एवं पूज्यास्तथा भोज्या भोजका हृदिकात्मज
ये सौरा भोजकस्थानां ' ' निर्विकल्पता

10. Descriptive Catelogue of Sanskrit Mss. 1928 by Haraprasāda Śāstri p. 424, mentions a Ms. of the Bhavisya Purāna having 6800 slokas, character Bengali, dated Saka 1773. It does not agree with any of the recessions of the Purāna known. It is divided into five parvans :-

Brāhma, Visnu, Rudra, Tvastr and Pratisarga.

It begins thus:

ओं नमो गणेशाय
तेजो मण्डलमाविश्य प्रकाशात्मा प्रकाशवत्
एकदा सूतमासीनं मुनयो दीर्घसत्रिणः।
पप्रच्छुर्विविधान् धर्मान् शौनकाद्याः महर्षयः।

11. Descriptive Catalogue of Sanskrit Mss. 1928 etc. by Haraprāsad Śāstri at p. 428 states a Ms. of this Purāna having 24000 ślokas with Nagara characters.

This Purāna is well known and often printed. But several Mss. of this work have been noticed which differ materially from the printed ed., and the so called discrepancies have caused a good deal of confusion among scholars. They are in fact, as will be seen, only different parts of the work, unspecified in those Mss.

12. Notices on Sanskrit Mss. Vol. II 1904. Haraprasāda Śāstri mentions a Ms. of our Purāna, extent 21925 ślokas, character Nagara. Date Smt. 1936. place of deposit Mahārāja's library Hatwā.

It begins:

नमो भगवते वासुदेवाये
नमो ब्राह्मणादेवाय गो ब्राह्मणा/हिताय च
जगद्धिताय कृष्णाय गोविन्दाय नमोनमः etc.

Uttar Bhāga:

ओं नमः श्री जगोशाय ओं नमो भगवते वसुदेवाय
स्वच्छं चन्द्रावदात कारिकरम कर क्षोयसञ्जातकां

End:-

देवार्थे ब्राह्मणार्थे यस्तु प्रार्थयते नरः
जलमन्नं महाबाहो स याति परमं पदम

Some of the Mss. of the Bhaviṣya Purāṇa given by R.C. Hazra in his book 'Purānic Records of Hindu Rites and Customes' are not mentioned here, since it would mean an unnecessary repetition.

iv. Parvanas

The accounts of various Purānas and the different Mss. of the Bhaviṣya Purāṇa differ considerably with regard to the number of parvans. The Nāradīya Purāṇa states that the Bhaviṣya Purāṇa was divided by Vyāsa into five parvans, viz. Brāhma, Viṣnu, Śiva, Saura and Pratisarga. Haraprasāda, as stated above, describes a Mss. of the Bhaviṣya Purāṇa consisting of five parvans and dealing with the Kalpas (rites and ceremonies) observed on different dates with the stories of Rudra and the Sun and so forth. The description shows that (i) the Brāhma Parvan ends with pratisarga Kalpa, the interlocutors being Śatānīka and Sumantu; (ii) the Vaiṣnava parvan deals with all the remaining tithis and Kalpas. It has the same main interlocutor as in the

Brāhma parvan. It contains thirty one chapters; (iii) the Rudra parvan mentions the origin of Rudra. It has three chapters; (iv) the Tvastr or Saura parvan contains the conversation between Sūrya and Śuka. It discusses the story of the marriage of sun with Saṁjñā. It also refers to Śuka going to solar regions: (v) the fifth parvan, the pratisarga, begins with the sun as the interlocutor, contains the conversation of Sūrya and Śuka and ends with the return of the latter from the solar regions. Another Ms. described by Haraprasāda Śāstri (Notices on Sanskrit Mss. second series, Vol. II, No. 151) divides the Bhavisya Purāna into two parts - Puru and Upari. Yet another Ms. described by Śāstri speaks of three parts - Vaisnava, Śaiva and Sakta. The Catalogue of the Sanskrit Mss. in the Calcutta College Library Vol.4, also mentions five parvans of the Bhavisya Purāna.

The printed Bhavisya Purāna is divided into four parvans viz. Brāhma, Madhyama, Pratisarga and Uttara. The Brāhma parvan starts with the conversation of Sumantu and Satānīka. Thus we find that there is a considerable difference among the numbers and the names of various parvans of the Bhavisya Purāna. There is also much difgerence between the printed text of the Bhavisya Purāna and that known to Matsya and Vāyu. The Matsya says that it deals with the glories of sun and contains 14,500 slokas. The Agni says that the number of slokas contained in the Bhavisya Purāna is 14,000. We have also seen from the Matsya and the Nāradīya that the Brāhmaparvan of the earlier Purāna began as interlocution between Sūta and Śaunaka and that the Purāna was first declared by Brahmā to Manu. In the published Bhavisya Purāna, on the other hand, there is neither any mention of Śūta and Śaunaka, nor of Brahmā and Manu. It begins with the stories of Śatānīka,

who, being advised by the sages, asks Vyāsa to speak on Dharmaśāstra. Vyāsa refers him to his pupil Sumantu, who is to speak on this subject.

The above discussion clearly shows that the published Bhavisya Purana was recast, eliminating certain material and adding some other. Rather it was recast several times to facilitate the incorporation of fresh matter. Along with the material, the number and names of parvans also under went changes and thus we get only four parvans in the printed Bhavisya Purāna.

V. Data:

The earliest references to the Bhavisya Purāna are found in Apastamba-sūtra whose date as estimated by Bühler is not later than the third century B.C. and possibly 150-200 years earlier than that (S.B.E. II.p.X/iii). To quote Hopkins, " the Āpastamba Dharmasūtra seems to have been a work which arose among the Āndhras of the south-eastern coast, and probably is not older than the second century B.C." "It recognises, alone among Sūtras, a Purāna (The Bhavisya, II,24,6) and its archaic effect linguistically, which in large measure determined Bühler in his conjecture that this Sūtra might revert to the fifth century and may well be due to the fact that the Āndhras retained linguistic peculiarities long after Pāninī fixed the northern usage."[19]

19. E.W. Hopkins, 'Family Life and Social Customs as they appear in the Sutras'. Cambridge History of India. Vol. I, 3ed.1962),p.223.

Pargiter[20] is of opinion that the Bhavisya Purāna attained this position in not less than half a century. Hence, according to him, the Bhavisya Purāna cannot be placed later than the early part of the third century B.C. and possibly about 150 years earlier. Buhler holds that the date of this Purāna might be about the 5th century B.C.

On the basis of the above data in the Āpastamba Dharmasūtra[21] Kane holds that the date of the existence of the Bhavisya Purāna is 5th or 4th century B.C. at the latest.

It was a device of the authors of the Bhavisya Purāna to collect past events and call them as future. The honourable position and the authority of this text can be easily seen even in the third century A.D. when the Matsya, the Vāyu and the Brahmānda Purānas borrowed the accounts of the dynasties of Kali Age from it. "The Bhavisya professed to treat all future events subsequent to that battle which practically ushered in the Kali Age, and should, therefore, supply an account of the dynasties of the age, because royal varnas were one of the prescribed topics of the Purānas; and, as the Purānas professed to have been composed by Vyāsa, it took the same stand point. Hence it appropriated the Prakrit metrical accounts, converted Prakrit Slokas into Sanskrit Slokas, and altered them to the form of a prophecy uttered by Vyāsa; and this reshaping was carried through generally yet not completely. Some compilations seem to have been made, of the Āndhras at least in the reign of the Āndhra king, Yajñesri, about

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20. Ancient Indian Historical Tradition (ed. 1962), p.51.

21. History of Dharmaśāstras, Vol. V, part II, p.853

The dates of many chapters on women, caste, sun worship etc. in the Brahma parvan have been given by R.C. Hazra in his "Puranic Records of Hindu Rites and Customs" as follows:-

Smrti Chapters of the Bhavisya Purana	- on the duties of castes and āśramas, duties of women, customs, marriage, worship, vows, initiation etc.	- not earlier than 500 A.D.

Of these,

Bhavi, Chapters 21,31,32,36,37,39, 46, 81, 96-101 & 106	- not later than 1000 A.D.
Bhavi, Chapters 3,4,62,65,93,103, 118, 181, 184, & 186	- not later than 1075 A.D.
Bhav i, Chapters 2,18,19,22,38,47 51,55-59,68-70,82,83,86,89-91, 104,105, 108-112, 165-170-172, 183, 197, 208, 209, 212-214 and so on.	- not later than 1200 A.D.

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contd..

Bhavisya during the last quarter of the 3rd century. These Bhavisya accounts, which were still in Kharosthi and cannot now be traced in the extant text of the Purana, were revised during the first quarter of the 4th century and the revised texts were borrowed by the Vayu now represented by a Ms. "Geography of Ancient and Medieval India, (ed. 1960), p. 18.

The major portion of the Brāhma parvan of the Bhaviṣya Purāna can claim an earlier date on certain other grounds as well. We come across in this Purāṇa the name of the Nakṣatras in the order from Kṛttikā to Bharaṇī (1.179, 1-10) in one place and from Aśvinī to Bharaṇī in another (1.1.2,47-71) which betray its earlier date. "It is, however, possible to form an idea of the upper limit of the date of specially the smṛti chapters. An examination of these chapters as well as of the untraceable verses quoted in the Nibandhas show that they were composed at a time when the names of the zodiacal signs and the week days were well known and widely used. The Nakṣastras have been mentioned in the order from Kṛttikā to Bharaṇī in one place (viz. Bhav. 1. 179,1-10) and from Aśvinī to Bharaṇī in another (Bhav. 1. 102, 47-71). The chapters in which the Nakṣaṣtras have been named are closely connected with the preceeding and the following ones, some of which the verses quoted by the Nibandha writers have been traced. These chapters, therefore, cannot be taken as dating later than the adjacent ones. Now, the order of Nakṣastras and the popularity of the names of the Rāśis and the week days show that the upper limit of the date of the composition of the smṛti chapters should be placed about 500 A.D. because from 550 A.D. the order of Nakṣastras and from Aśvinī to Revati attained a state of general acceptance."[24]

"Thus some of the verses quoted from the Bhaviṣya Purāṇa in the Mitakṣara (on Yāj.) Kālavivaka, Aparārka com. on Yāj. Dānasaga, Smṛticandrīka, Caturvaṣga, cintāmani, Mādhavaācārya com. on the Parāśara Smṛti, Madan. parījata andKullukabhatta com. on the Manu Smṛti ~~xxx~~ are found in the Bhaviṣya Purāṇa 1, chapters 2,3,4,18, 19,21,22,31,32, 36-39, 46, 47, 51, 55-59, 64,65, 68-70, 81-83, 86,

24. R.C. Hazra, Purāṇic Records of Hindu Rites & Customs .p. 172

89,90,91,93, 96-101, 103, 104, 106, 108-112, 118, 165-170, 172, 181, 183, 184, 186, 197, 208, 209, 212, 214 and so forth. Therefore, it is sure that the major portions of the present Brahma parvan can rightly claim an early date[25]. It will not be out of place to relate a few lines of the Sāmba Purāna in order to discuss the date of the various chapters of this part of the Bhavisya Purāna. The Sāmba Purāna was written.... "in order to modify the earlier cult of sun by incorporating Magian elements (which must have been too popular to be neglected), to establish the position of Magas as full fledged Brāhmanas authorised to worship the sun and to conform the Magian ideas and practices to the Vedic notion, the Sāmba Purāna had to be written[26]. R.C. Hazra has shown that a large number of chapters and verses are common between them[27]. Moreover he has also shown that the Bhavisya Purāna is the borrower[28]. The date of the first part of the Sāmba Purāna whose many verses and chapters are found in the Bhavisya Purāna, runs between 500 to 950 A.D. The corresponding date of the same verse and chapters of the Bhavisya Purāna runs between 1000 to 1250 A.D. It is quite possible that after the composition of the Sāmba Purāna, the authors of the

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25. R.C. Hazra, Purānic Records of Hindu Rites and Customs, p.170.

26. R.C. Hazra, Studies in the Upapurāṇas, Vol. I, p. 32.

27. Ibid., pp. 57-59.

28. Ibid., pp. 68-82.

Bhavisya Purāna might have taken sufficient time to incorporate the material of the Samba Purāna in their Purāna.

The Madhyan parvan which is not mentioned in the
29 contains
Bhavisya Purāna CONTAINS tantric elements and recognises the authority of the tantras. It is true that some of the early commentators and Nibandha writers like Bhavadeva, Jīmutavāhava, Vijnaneśvara, Aparārka, Hemādri, Madanpāla etc. quote many verses from the Bhavisya Purāna, but not a single verse of this part of the Purāna occurs in their works. We find that here Yamalas and Damaras are mentioned. From this it can be safely concluded that the Madhyam parvan can not claim an early date but
30
a later date can be easily assigned to it. Thus we can say that the Madhyan parvan of the Bhavisya Purāna was composed during 900 A.D. to 1400 A.D. Out of these, chapters 6,7,8 part II which are devoted to the science of astronomy might have been written round about 600 A.D, because this science was widely popularised by Varāmihira during 500 and 550 A.D.

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29. 1.2.2-3

पर्वाणी चात्र वै पंच कीर्तितानि स्वयंभुवा।
प्रथम कथ्यते ब्राह्मं द्वितीयं वैष्णवं स्मृतम्॥
तृतीयं शैवमाख्यातं चतुर्थं त्वाष्ट्रमुच्यते।
पंचमं प्रतिसर्गाख्यं सर्वलोकै सुपूजितम॥

30. "Though the Madhyam parvan is generally a late work, it contains chapters, and verses which must be dated earlier than 1500 A.D., because, of the verses quoted by Raghunandana in his smrti-tattva ll, pp. 286-7 from the Bhavisya Purāniya - madhyam tantra- sasthī dhyāya and on p. 509 from the ninth chapter of the third part' of the same Purāna (cf iti bhavisya Purāna trtīya -bhāga navama dhyāyah), those on p. 509 are found to tally with Bhav ll (Madhyan parvan), iii (trtīya-bhāga), chap. 18 verses 1 & 4-10 (the line 'tatha jambu, eteśam valkala-rasad' and kuśa-vālmika-sambhutam' being not found' R.C. Hazra, Purānic Records of Hindu Rites and Customs, p. 169.

The third parvan i.e. pratisarga of the Bhavisya Purana contains historical material. It begins from the accession of Manu on the throne and ends with the mention of the arrival of English in India and the rule of queen Victavati (Victoria). The historical material discussed in this part of the Purāna is quite vague and haphazard. The first three chapters dealing with the names of the kings of Solar and Lunar dynasties can easily claim an early date. The chapters dealing with the stories of Adam, Noah, Yakut, and others were incorporated at a later date. In one chapter we come across a few names of the kings of Nanda and Maurya dynasties. The stories of Padmavāti Haridāsa, Satya Narian were incorporated in the Purāna after chapters on Nandas and Mauryas were written. The story of the Lay of Alah (111.3.1-32) would have been written probably during the 13th century. The names of some of the kings belonging to four Rājput dynasties (III.4.1-4) were added in this Purāna in a very casual way. The chapters (III.4-5-26) dealingwith the fabricated myths of the birth of 'Samkarācarya, Mādhava, Jayadev, Kabir, Nanak, Narsrī and the references to Timar, Babur Humayun, Shershah, Akbar, Salem, Aurangzeb, Shivaji, Mahadevaji Sindhia clearly prove that these chapters were incorporated in the Purāna from time to time. The reference to English words like Sunday, February and sixty in the Bhavisya Purāna[31] and coming of the English, their factories at Calcutta and queen Victoria also

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31. 111.1,5,37.

रविवारे च संडे च फाल्गुने चैव फर्वरी।
षष्टिश्च सिम्सरी ज्ञेया तदुदाहारमीदृशम्॥

show beyond doubt that these chapters or verses belong to the 19th century.[32]

We have already seen that many Nibandha writers profusely quoted from the Bhavisyottara Purana, the Uttara parvan of the extant Purana. On the basis of these the Uttara parvan of the Bhavisya Purana or the Bhavisyottara Purana must be dated earlier than 900 A.D. It is also known that this part is free from the Tantric influence. It can be possible in this light to state that this Purana was written not later than 800 A.D., because from the examination of other Puranic works we know that Tantric influences began to be imbibed to a considerable extent by the Puranas from about 800 A.D. Moreover the Uttara parvan mentions the Ramayana, Mahabharta, Harivamsa and gives the list of Visnu's 10 incarnations. This includes the name of Buddha also. We know that Buddha began to be regarded an incarnation of Visnu from about 550 A.D. In this parvan not a single vrata is stated where Brahma is considered as the chief deity. He is assigned a secondary position in some vratas. It can be concluded from this that at the time of the compilation of this parvan Brahma would have been receded to the background. In the words of R.C. Hazra,[34] "Thus the date of this section of the Purana falls between 700 and 800 A.D. It is highly probable that it was compiled towards the end of 8th century A.D. The catholic spirit, which

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32. III.4,22.75

नगर्यां कालिकातख्यां स्थापयामासुरुद्यताः।
विकटे पश्चिमे द्वीपे तत्पनी विकटावती॥

33.

34. Studies in the Upapuranas, p. 396.

this Purāna entertains regarding the different deities, and the secondary position to which it lowers Brahmā, tend to support this date, because it was at this time that Samkarācarya began his activities and the pancayatna-pūja was gaining ground".

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The views of P.V. Kane regarding the date of Bhavisya Purāna also deserve our attention.

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35. History of Dharmaśāstra, Vol. V, Part II, pp.896-898.

"The accounts of the contents of the Bhavisya Purāna in Matsya 53.30-31, Agni 272.12 and Nāradīya 1.100 do not tally with the Bhavisya (Venk ed.) It is divided into four parvans viz. Brāhma, Madhyama, Pratisarga and Uttara. It is only the Brāhma parva that can claim an early date. The Pratisarga parva is a modern fabrication containing stories of Adam and Eve, Prthvīrāja and Samyogitā, the Mlecchas of Dehali, Rāmānuja, Kabera, Narasrī (Narsi?), Nanak, Caitanya, Nityānand, Raidāsa, Mādhavācarya, Bhattoja and c. The Bhavisyottara is discarded by Ballālsena as unauthoritative, though it was popular in his day. Aparārka quotes 160 verses from Bhavisyottara on dānas of various kinds. The sm. C. (1.p.203) quotes a single verse from the same. Hence the Bhavisyottara cannot be later than 1000 A.D. The Kalpataru quotes hundred verses from the Bhavisya on vratas and many verses in other kandas, e.g. 55 in brahamcāri, 110 on niyatakala, 101 on grhastha, 100 on rājadharma, 15 on śrāddha. The Mit. quotes a single verse from the Bhavisya about donating a golden image of a snake when a man is bitten by a snake. Aparārka quotes about 125 verses from the Bhavisya of which about 90 relates to Prāyascittas.

One remarkable feature of the extracts from the Bhavisya in Aparārka is that they quote the views of Angiras, Gautama, Parāsara Manu, Vasistha and Saikha. There are several passages quoted by Aparārka from the Bhavisya which approximately indicate the age of the current Bhavisya. It also refers to eight vyākarnas in 1.1.59-61 viz. Brāhma, Aindra, Yamya, Raudra, Vayavya, Vāruna, Sāvitra and Vaisnava. But these are different from the well known eight grammars (except Aindra). It mentions the foreign words Ara (Mars) and Kona (Saturn) and states that these planets are to be worshipped along with Siva, Pārvati, Ganesa, the Sun & c. In prescribing a prāyascitta for killing a person who is merely a Brahmana by caste the Bhavisya prescribes (as one of the alternatives) the prāyascitta prescribed by Parāsara. Therefore, the extant Bhavisya Purāna cannot be placed earlier than about 6th or 7th century A.D. vide H. in I.C. Vol. III. pp.223-229 and PRHR (Purānic Records of Hindu Rites and Customs) pp. 167-173 for Bhavisya and JOI (Baroda) Vol. III, pp. 8-27 for Bhavisyottara.

From the above we can say that for maintaining the significance and importance of this name i.e. Bhavisya, the authors included the past event by giving them a colouring of the future. Due to this reason the Bhavisya Purāna is quite notorious for its being constantly tampering with so as to bring it upto date. With the frequent changes occuring in this Purāna, its subject matter and the language were greatly corrupted.

The fact that the original Bhavisya Purāna was much shorter than the present one and it grew in bulk with the addition of various stories, is clearly shown by the present Bhavisya Purāna.[36] It is stated here that all the Purānas originally contained 12000 slokas each but later on they increased in bulk. The extant Bhavisya Purāna came to have half a lac slokas by incorporating fresh material in it. In the long process of frequent changes, the sanctity of its name was never lost sight of. This was achieved at the cost of historical truths which were awfully lacking among the writers of ancient India. The second quarter of 19th century can be easily assigned as the date for the final redaction of this Purāna. Thus the earlier and lower dates of the composition of this Purāna run between 450 or 500 B.C. and 1850 A.D.

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36. Bhavisya Purāna 1.1.103-105.

सर्वाण्येव पुराणानि संख्येयानि नरर्षभ।
द्वादशैव सहस्राणि प्रोक्तानिह मनीषिभिः॥
पुनर्वृद्धिं गतानीह आख्यानैर्विविधैर्नृप।
यथा स्कांदं तथा चेदं भविष्यं कुरुनंदन॥
स्कांदं शतसहस्रं तु लोकानां शतमेव हि।
भविष्यमेतद्विज्ञेयं लक्षार्द्धं संख्यया कृतम्॥

vi. Conclusion

Thus it is clear from the above discussion that the question of the chronology of the Bhavisya Purana is a thorny one. Scholars are not agreed on any one date for this Purana. This is due to the hetrogenous character of the material found in it. Whereas the earlier reference to this Purana occuring in such an early text as the Apastamba Dharmsutra which is decidedly of pre-christian origin, the mention of Mughal even British rulers in it indicate such a late date as the 19th century. Therefore instead of being adament on any specific date it is better to regard this text as embodying a long course of evolution spread over well over two thousand years. As has been hinted above and will be dwelt upon subsequently, the Bhavisya Purana represents an independent jeur of historical literature in which historical events were expounded through prophesis. The result was that history acquired the tone of prophecy, chronology became astrological orientation and past and present were conveyed through the future. This particular literature went on gaining in volume and content from age to age and were eventually congealed into the text that is before us. Inevitably this process of development must have entailed a constant addition and subtraction or a regular proving and adding of materials. Therefore it is sometimes difficult to sift the grain from the chaff or to analyse the various layers of historical materials constituting its bulk in the existing form. However, as will be clear from a perusal of the present thesis, it appears wellnigh certain that this Purana received its characteristic form and underwent a drastic revision in the first half of 1000 A.D.

During this period Indian culture passed through the

silver plated of intrusion and assimilation of many foreign peoples. The Greeks, the Pahlvas, the Scythians, the Sodgians are a few of the numerous Iranian and Central Asian people who streamed into India and gave some significant orientations to her cultural development. Though a majority of these people merged in the multitudious ocean of Indian civilisation, they did contribute their own myths, legends, customs, styles and ideas to it. The Bhavisya Purāna became associated with a section of these people who emerged as Maga Brāhmaṇas. They practised a peculiar cult of sun worship having a unique mythological background, had their independent out look on matters like caste, shunning its rigid conception and devoted themselves to the science of the stars which saw a development in the Irano-Babylonian setting. Accordingly they made the literature of the Bhavisya Purāna the mouth piece of their ideas and thoughts and gave it the peculiar form, tone, temper and outlook which clearly distinguish it from other Purānic compilations and place it on independent historic -literary and mytho - -religious pedestal.

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CHAPTER II

The Magas, Sun-worship and the Bhavisya Purana.

1. The Rise of the Sassanids.

The Sassanid dynasty played an important role in the history of Persia. For us the study of this dynasty is very essential, because there was close cultural contact between India and Iran in this period. The rulers of this dynasty established their supremacy over the Sakas and Kuśānas in India in the third century[1] A.D. and even before. They became the overlords of the

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1. We learn from Farishtā (Tārīkh-i-Farishtā, Urdu Translation by Mohammad Fidā Alī Vol. I, page 38) that Ardashīr attacked the king Junah, ruling the frontier of India and got gold, jewels, pearls and elephants.

(ii) Shāhpūr 1 attacked the frontier province and placed it under the governor of Khurasān (American journal of Semetic Languages and Literatures, 1940, pp. 363-368).

(iii) E. Herzfeld (Paikuli Vol. 1, p.119) states that under Behram the Sassanian empire extended to Kathiāwār and Mālwā.

(iv) Jarl Charpentier ' Sassanian conquest of Indus Region', (Krishna Swami Aiyangar Commemoration Vol. pp. 12-17) has shown that the Sassanids held sway over the greater Sakasthan until about 390-400 A.D. when Kāthiāwār, Gujrāt and Mālwa were conquered by Candragupta II, but the lower Indus valley, atleast the regions to the west of river, was probably held by the Sassanids until their downfall by the middle of the seventh century, when the Arabs arrived as their successors.

(v) There was an Iranian colony in the vicinity of Junāgarh State. As observed by Campbell the trade connection between Persian gulf and the western Indian sea board must have led to the settlement from the very early times of the Pehlvas in Gujrāt and Kāthiāwār. Curiously enough the Sudarshana lake in Junāgarh whose construction was ordered by Candragupta was completed by a Yavanarāja, Tusapa, on behalf of Aśoka. Tusapa, as his name indicates, must have been an Iranian. The case of minister, Svisakha, the son of Kulaita, a Pahalva, who was the governor of the Anarta and Saurāṣtra in the time of Mahākastrapa Rudradamana (150 A.D.), and was personally responsible for s-topping the beach in the Sudarshana tank, shows that the Pahalva community wielded considerable influence in Kāthiāwār. It is interesting to note further the connection of the officials of Iranian extraction with Kāthiāwār even in the Gupta age. Prof. Jarl Charpentier of the Upsala University has shown that Parnadatta mentioned in the Girnar inscription (453-456 A.D.) was the governor of Junāgarh in Skandagupta's time. The

contd..

Scythian chiefs of western and northern India and continued to be so till the Guptas conquered these regions. Their political influence remained intact in India from that time upto the compaigns of Samudragupta in northern India. This long contact between India and Iran was not without its fruits. Even after that though the political influence was completely wiped out, its cultural impact remained. The Bhavisya Purāna was the literary vehicle of this impact.

This transformation is markedly spread over the first five centuries of the christian era as said above. This must be taken as the period of the crystalisation of this text in the present work. Subsequent additions, no doubt, contributed to the bulk and enriched the contents of the text, but they did not affect any drastic modification of the nuclear portions of this work belonging to the period given up.

Not to be read.

Zoroastrianism was the state religion during the Sassanid dynasty. Zoroaster maintains that Ahura Mazdah is the creator of the world. All things originate from Him and also merge in Him. He manifests himself in 6 forms. He creats two opposite forces in this world: the force of good represented by

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contd.. inscription glorifies the deeds of Parnadatta and his son Cakra-pàlita when once again the embankment of the Sudarshana lake gave way. Prof. Charpentier advances arguments to prove that Parnadatta was simple an Indianisation of the Iranian word Farnadatta. The name of Cakrapalita resembles with Chakharapata. To prove the existence of an ancient Iranian colony in India Mr. Hodiwala gives a novel explanation of Raghu's conquest of the Parsis (Raghuvamsa, 4,61 ff). According to him the conquest in question was of Anatra and Saurāstra where the Parsi colony in western India was situated. "Quoted from Moti Candra, Geographical and Economic Studies in the Mahabharata (ed. 1945), pp. 104-105.

(vi). During the period of Nausherwān (531-579) we come across the climax of cultural contacts between India and Iran.

light and the force of evil represented by Darkness. The progress of man and the evolution of nature is due to the struggle of these forces. The battle between these forces is eternal. According to Zoroaster, the actions of human beings will weigh the scales in favour of one side or the other. It is the duty of man to shun evil actions and follow virtuous deeds. For this purpose Zoroaster has laid much emphasis on three things: good thoughts, good words and good actions. Welfare of all and harm to none is implied in these three things. It is the duty of man to befriend a foe, educate a fool and make an evil minded man a virtuous man. Zoroasterianism has been well explained by various writers.[2]

ii. Early Points of Contact Between India and Iran

The Vedic Āryans, worshippers of the powers of nature through the agencies of rituals and offerings, held the sun in great esteem. He was worshipped under different names. "Sūrya, the visible celestial luminary, was being worshipped in India from very early times. The Vedas refer to him and his various aspects as Savitṛi, Pusan, Mitra, Viṣṇu etc.... Most of these deities along with others came to constitute, in different groupings and contexts, the class of gods called Ādityas. Their number, indefinite in early Vedic texts, was later fixed at 12. The Epic and Purāna Literature sticks to this number".[3] A

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2. i. I.J.S. Taraporewala, The Divine Songs of Zarathustra.
   ii. H. Humbach, Die Gathas des Zarathustra.
   iii. Darmesteter, The Gathas.

3. J.N. Banerji, Development of Hindu Iconography (ed. 1936)p.428.

dispeller of darkness and giver of life, warmth etc. was an object of great devotion not only in India, but also in various other parts of the world. The Indo-European tribes played a prominent part in spreading this cult. There is considerable evidence, both literary and archaeological, to prove the prevalence of sun-worship in Iran, Babylon, Rome, Northumberland and other places under various names.... " every student is familiar with the evidence that proves the historic relationship between the Hindus and the Persians, through ties of common Āryan blood, close kinship in language and tradition, and through near affinities in the matter of religious beliefs, ritual observances, manners and customs".[4] The Avesta and the Rig-Veda, the earliest literary records of Iranians and Indians, contain sufficient data of close relationship. "The religion (Mithraism)... enjoyed a wide spread popularity in the centuries immediately preceeding and following the Christian era, centred in the worship of Mithra, a divinity worshipped in the Indo.Iranian period by the two most easterly branches of the Āryan race, as shown by the fact that his (sumís) name appears in the form of Mitra among the gods of Vedic pantheon and in that of Mithra in the early religious poetry of Persia."[5] "One of the most ancient cults, perhaps the most ancient of all, is under the name of Mitra, the Persian Mithras; whence some have conjunctured that India derived her solar religion from the west. If borrowing took place on either side, it is probable

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4. A.V. William Jackson, "The Persian Dominions in Northern India Down to the Time of Alexander's Invasion'. Cambridge History of India (ed. 1955), p. 285.

5. H. Stuart Jones, 'Mithraism'. Encyclopaedia of Religion & Ethics, Vol. VIII, p. 752.

that in those early days the indebtedness was Persian."[6] "He (Zoroaster) taught a new religion rooted in the old Iranian or Āryan folk-religion, of which we can form some representation by comparison with the religion of Veda. The Āryan religion was polytheistic, worship was paid to popular divinities, such as war-god, dragon-slayer, Indra, the natural forces and elements such as fire, but the Āryans also believed in the ruling of moral powers of an eternal law in nature. On solemn occasions the inspiring drink Soma (Hoama) was consumed by the devout. Numerous coincidences with the Indian religion survive in Zoroastrianism, side by side with astonishing diversities."[7] There is a great resemblance between Asura Varuna of the Rig-Veda and Ahura Mazdah of Zoroastrianism. The dethronement of Varuna from his much exalted place in the Rig-Veda also finds echoes in the Zoroastrian religion. "After the great split, however, Varuna was dethroned from his place of pride by the Hindus who assigned the ascendency to Indra (Rig-Veda X.124, 4). As Griswold observes, it is the tragedy of the Rig-Veda that Varuna, thus dethroned from his lofty ethical pedestal to the inferior position of a petty godling of water, was divested of his moral significance (Rig-Veda VII 34, x.11). It was after the great split that Asura came to be deliberately invested with the vicious significance it now bears, for instance, in Rig-Veda X. 53.4. The Zoroastrians retaliated for in their later scriptures, Bundehishn XXVIII 9 and Dadastan-i-Dini XXXVI 23, 89 and 120 and X CII 31, Varuna is used in a disparanging sense as typifying selfishness, misdirection and lust."[8]

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6. A.S. Geden, 'Sun, Moon and Stars'Hindu(, Encyclopaedia of Religion & Ethics. Vol. XII, p. 83.

7. Encyclopaedia Britannica, Vol. 22, p. 987.

8. F.C. Davar, Iran and India through the Ages, p.3.

We also come across great similarity between Sanskrit and Iranian Languages. "The dialects of Iran, the language of the earliest Gathas (Songs) which are attributed to Zoroaster himself, the later dialect of the other surviving parts of the sacred literature of the ancient Persians - the Avesta, - and the inscriptions beginning with Darius I about 520 B.C. and best represented in his time but continuing to the last Darius in 338 B.C. are all closely related to the eldest dialect discovered in India, which appear in the hymns of the Rig-Veda. Not only single words and phrases, but even whole stanzas may be transliterated from the dialect of India into the dialects of Iran without change of vocabulary or construction, though the appearances of the words is altered by the changes which time and isolation have brought about between the dialects of East and West of Afghanistan". A few examples may be cited here. In Sanskrit, there is a word Sapta, in Iranian Languages it is Hapta; in the former it is Yajna, in the latter it is Yasna; the Sanskrit Hima corresponds to Avestan Zyam etc. Various references to India in ancient Persian literature show beyond doubt that there existed cultural relations between these countries. "The name for India in the Avesta is Hindu, which, like the old Persian Hi(n)du, is derived from the river Indus, Sanskrit Sindhu, the designation of the stream being transferred to the territory adjacent to it and to its tributaries. The first chapter of the Avestan Vendidad (Whatever may be the age of the chapter) contains an allusion to a portion of northern India in a list which it gives

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9. P. Giles, 'The Aryans', Cambridge History of India, Vol. I, (ed. 1962), p. 66.

of sixteen lands or regions, created by Ahura Mazdah and apparently regarded as under Iranian sway. The fifteenth of these domains, according to Vd. I, 18, was Hapta Hindu, "Seven rivers", a region of 'abnormal heat', probably identical with the territory of Sapta Sindhavas, 'Seven Rivers' in the Veda (See especially Rig-Veda 8.24,27)[10] ". CClement Huart[11] maintains that " It can, therefore, easily be understood that they (Magi) preserved through the centuries down to the formation of the Avesta, a mass of beliefs and traditions which are obviously closely akin to those of India". It is also a fact that many rites and sacrifices are common among the Brāhmaṇas and the Parsis. " The Darsha Pūrnamaishti (new and full moon sacrifice) seems to correspond with the Darun ceremony of the Parsis. Both are very simple; the Brāhmaṇas use chiefly the Purodasha, or sacrificial cakes, the Parsis the sacred bread (Darun) which correspondto the Purodasha. The Chaturmāsya ishti, or the sacrifice offered every four months or two seasons, correspondto the Gahanbar ceremony of the Parsis, which is celebrated six times a year."[12] "The great purification ceremony, by means of cow's urine, as practised by the Parsis to this day, may be compared with a similar observance of the Brāhmaṇas."[13]

It is difficult to state the exact time of the migration of Iranians to India. Various scholars agree that the cult of sun worship was well known during the time of and even before the

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10. A.V. William Jackson. 'The Persian Dominions in Northern India Down to the time of Alexander's Invasion'. Cambridge History of India, Vol. I (ed. 1952), pp. 289-90.

11. Ancient Persia and Iranian Civilisation, p. 85.

12. Martin Haug, Essays on the Sacred Language, writing and Religion of the Parsis, p. 285.

13. Ibid., p. 285.

Kuśānas. " A small figure of Sūrya in black slate found in one of the sites of Gandhāra shows along with other things, the god wearing boots, and that of Mathurā the god is dressed in heavy tunic and with traces of top boots in his partially visible legs."[14]

"On the coins of Kaniṣka there occurs a figure with the name Miiro = Mihira. It is the Sanskritised form of Persian Mihr, which is a corrupt form of Mithra. The cult must have penetrated to India about the time of that Kuśāna prince."[15]

iii. Śākadvīpa

The word Iran is not found in the geographical lists of some of the Purāṇas including the Bhaviṣya Purāṇa. Instead of this word, we come across the name, Śākadvīpa, in many Purāṇas, the Mahābharta etc. Śakadvīpa not only includes Iran proper but it also applies to greater Iran. The legend of Śāmba going to Śakadvīpa to fetch priests to appoint them in the temple of sun, which he constructed on Candrabhāga, has been mentioned in many texts.[16] The Bhaviṣya Purāṇa states that Śākadvīpa is situated away from Jambudvīpa on the other side of the salt ocean, and is said to be surrounded by the sea of milk.[17] Gerini has identified Śākadvīpa with Siam, Kamboja and lower Cochin-China.[18] Various other writers

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14. J.N. Banerji, Development of Hindu Iconography (ed. 1936), p.434.

15. A.N. Whitehead, Catalogue of Indian Coins in the Panjab Museum, Vol. I, pp. 188-89.

16. 1.139.71b, 72a.
लवणोदात्परे पारे क्षीरोदेन समावृत।।। जंबूद्वीपात्परो यस्माच्छाक-
द्वीप इति स्मृत।।

17. G.E. Gerini, Researches on Ptolemy's Geography of Eastern Asia, pp. 164-65.

18. S.C. Vidyābhushana identifies it with Sogdiana (Journal of the Asiatic Society of Bengal 1902 part I, p. 154. H.C. Ray Chaudhary equates it with Seistan (Studies in Indian Antiquity.).

identify it with different regions.[19] Buddha Prakash holds the view that Śākadvīpa cannot be located in the Far East as Gereni has done, but stands for the regions to the east, north and west of the Caspian sea upto southern Russia.

The population of Śākadvīpa, according to the Bhaviṣya[20] Purāṇa was grouped into four classes viz; Maga, Magaga, Gaṅga and Mandaga. In the Mahābhārata[21] these people are enumerated as Maga, Masaka, Manasa and Mandaga. Similar references are also available in the Brahma Purāṇa[22], the Agni Purāṇa[23] and the Kūrma Purāṇa[24]. The first tribe called Maga or Maka corresponds to Saga or Mada. Maga represents Magus, meaning an Iranian priest. The second and the third tribes are Magaga and Gaṅga, the variants being Masaka, Majaka and Ganaka. The words Ganaka or Gaṅga and Magaga are identical with the names Gog and Magog occuring in the old Testament or Yajuja & Majuja figuring in the Qoran. These are the nomadic people of Iranian affinity, the Cimmerian, the Scythians and the Sarmatians. The fourth tribe is Mandaga, the variants of which are Nandaka, Madaka, Mandaka and Manaka. It stands for the Iranians, both sedentary and nomadic, which lived in what is known as Iran or greater Iran. The Bhaviṣya Purāṇa[25] mentions that the four classes, mentioned above, correspond to the Brāhmaṇas Kṣatriyas, Vaiśyas and Śūdras of India.

19. 'Śākadvīpa Purāṇa', Vol. III, No. 2, July 1961, pp.235-36.

20. 1.139.73a. मगाश्च मगगाश्चैव जानगा मंदगास्तथा।

21. VI, 12, 33.

22. XX.VV.71-72.

23. 119, 21.

24. 1.48, 36-37.

25. 1.139.73b and 74a. मगा ब्राह्मणभूयिष्ठा मगगा: क्षत्रिया: स्मृता:॥
वैश्यास्तु गानगा सेया: शूद्रास्तेषां तु मंदगा:

In the Bhavisya Purāna we read that the four divisions of the Iranian society corresponded to the fourfold division of the Indian social system. Accordingly, the Maga, Magaga, Ganaga and Mandaga are equated with Brāhmanas, Ksatriyas, Vaisyas and Śūdras respectively. There can be no doubt that this is an over simplification and even misinterpretation of the social system of a foreign society in terms of Indian ideas. Yet it reflects the tendency to bring about a rapproachement of outlooks between the social & thinkers of two different peoples. At best it is an attempt to understand Iranian society in terms of Indian conception. It may be motivated by the desire to bridge the gulf separting the two peoples. When the Iranians or the Magas settled in India, became part and parcel of Indian society, the need to emphasize the common points and to disregard the differences became keen. Though it involves a scientific solecism and a socio-logical misrepresentation yet it is possible to see clearly through the motive behind this distortion of facts. This motive was to find a basis of understanding and eventual absorption. In this way, though, we cannot but dismiss the aforesaid Purānic parallalism as an incorrect and untenable, we can il-afford to ignore the spirit of discovering a via media between two peoples underlying it.

The study of the social system of the Indo Iranians is one of great complexity. Different branches of these peoples developed different patterns of social organization, but scholars have traced some fundamental similarities behind them. In the main the Indo Iranian society centered round a tripartite classification of priests, warriors and husbandman as Dumezil[26] has

26. George Dumezil, L' ideologie tripartite des Indo-Europeans (Bruxelles 1968).

shown. This tripartite system is in line with the triniterian principle of nature which underlies early Indo Iranian and specially Vedic thought. Subsequently these three divisions of society became rigid and crystallised into virtual castes. With the addition of a servile caste their number became four, but to say that the four castes of Śākadvīpa are exact counterparts of the four castes of India cannot but be dubbed as a superficial and even forced resemblance concocted by the Purānic writers.

The above discussion shows that Śākadvīpa, the home of the Magas and their cult of sun worship, represents the Iranian world.

iv. Magasi

The Magas originally belonged to Media. They were a tribe or a branch of that tribe. ... The net result is that linguistic probabilities tend to reinforce the inference, drawn above on stronger grounds, that the Magi were part of the indigenous population of Media."[27] They settled in Persia and made that country their home. " The Magi were known to the Greeks principally after Alexander as the priests of the Iranians, and later to Romans and Greeks as specially Zoroasterian priests. Zoroaster was known as one of the Magi at least as early as Xanthos of Lydia in the fifth (?) century B.C. , but the Avesta does not know the word, rather using athravan and other terms for priests. All of this would indicate that Herodotus was correct in calling the Magi a Median Tribe."[28] " The Magian are frequently singled

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27. J.H. Moulton, Early Zoroasterianism, (ed. 1913), p. 235.

28. R.N. Frye, The Heritage of Persia (1962), p. 75.

out in classical sources as the representatives of the religion of the Persian, par excellance, and it would not be amiss to suppose that their influence was very strong. Origen (Aganst celsus, VI.80,693) said that the word magic was derived from their name, and as magacians and sorcerers they were known in the west; We may suppose that in Iran they were the priests, who took care of any rites of marriage, burial and the like, and thus they served various deities, the most important of whom, after Ahura Mazdah or Ohrmizd, being Mithra and Anahita."[29] "It is supposed that the Magi were a non-Āryan and possibly a Turanian tribe which was absorbed by the Āryan conquerors. In historical times we see that they became the Levites of Zoroastrianism, and it was they alone who slew the victim, prepared the sacred haoma, and held the bundle of Baresma (bundle of twigs); Moreover, they were deeply versed in astrology, and through this science are connected in the legend of the wise Men from the East, with the birth of Christ. Their influence, as the generations passed, became supreme and it is possibly owing to this fact that the pure beliefs taught by Zoroaster, who was, however himself believed to be of Magian descent, were overlaid with superstitions and rigid formalism. The Persians do not seem to have readily adopted the observances of the Magi, and it was apparently not till the Sassanian period that the religion was embraced in its entirety."[30] During the Sassanid period they had attained a very honourable position in society. They were appointed to high posts. "... one who has the right of judicature, has his thesa (judge) about him. Those are

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29. R.N. Frye, The Heritage of Persia (1962), p. 200.

30. Percy Sykes, A History of Persia, Vol. I (ed. 1951), p.111.

Magi. Krasapa had a brother Rvaxsaya, who was also thesa and moreover dataraza, judge and legislator. All these were and always remained Magi; Judges, administrators of finance, priests. In all these functions the Greek call them Magoi, as superficially as Europeans call all Mohammadan preachers, judges and scholars 'Mulla'."[31] By an austere and monogamous life, by a thousand precise observances of sacred rituals and ceremonial cleanliness, by absention from flesh food, and by a simple and unpretentious dress, the Magi acquired, even among the Greeks, a high reputation for wisdom, and among their own people an almost boundless influence. The Persian kings themselves became their pupils, and took no step of consequence without consulting them."[32] "The Magi were considered to be philosophers, they were the teachers of the Achaemenian kings, they were the best of Persions and strove to lead a holy life, and so on."[33] "The power of these Magi over the people, or as a social element, must have been maintained at its height during this whole period, since the revolution of Ardeshīr was evidently an uprising of the Persian masses in the name of Ahura; and their representatives, the Mobads (Magi), were assigned the foremost place in the new order of things, and became the functionaries of a compulsory state religion."[34] After

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31. E. Herzfeld, Zoroaster and his World, Vol. I, p. 124.
32. Will Durant, The Story of Civilisation, Vol. I, p. 372.
33. R.C. Zaehner, The Dawn & Twilight of Zorasterianism, p. 164.
34. Samuel Johnson, Oriental Religions and their relation to Universal Religion, pp. 398-99.

some time due to some circumstances their political, judicial and financial powers dwindled away, but they could maintain their religious powers. It is quite possible that the story of struggle between Brāhmaṇas and Kṣatriyas in India to attain supreme powers of the state might have been repeated in Iran also. "As early as the travels of Herodotus they had compensated for the failure to regain political ascendancy by making themselves indispensable to the rituals of the Persian religion. They could easily use general similarities between their religion and that of the native Iranians so as to prove to the latter their fitness to serve their altars; and the people to whom they ministered, including a large portion of their kin, would be slower to realise how much change the proselytes were bringing to the religion which they so zealously adopted."[35] "While the Magi were thus a distinct caste of Medians, and apparently the recognised leader of the subject population in the time of Āryans(Persians) domination, there is no reason for doubt that their ascendancy was essentially religious, like that of Brāhmaṇas in India. It would appear that having failed in their bold bid for political supremacy, as leaders of the people against Āryan invaders, they began to build up power upon their popular vogue as shamans. It was easy to insinuate themselves into the open place of priest in the unreformed Iranian nature worship, as described most accurately by Herodotus (i,131 ff.) , they had only to emphasize certain clear points of resemblance between their own religion and that of the Āryans, veneration of the sun and of fire being the chief".[36]

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35. James Hope Moulton. 'Magi', Encyclopaedia of Religion and Ethics. Vol. VIII, p. 244.

36. Ibid., p. 243.

"Their position would seem to correspond to that of the Lavites amongthe jews or, even more closely, to that of the Brāhmaṇas in India: they were a hereditary caste entrusted with the supervision of the national religion, whatever form it might take and in whatever part of the empire it might be practised."[37] Their religious functions, as stated above, were taken by them to India. They were quite successful or were made successful in eliminating their racial differences, but they did not allow their religious traditions to dry up. They adjusted themselves quite successfully to the new conditions and made their own contribution, with changes here and there, to the prevalent Purāṇaic religion. It is quite true that the sun worship was a part of Vedic religion, but the Maga Brāhmaṇas gave it a new orientation. This cult was organised, systematised and made a vehicle of the popular religious aspirations of the people. An organised priesthood came into being for the propagation of this cult. Its effect was felt in art, literature, coins and various aspects of life.

There is ample evidence, literary and archaeological, indigenous and foreign, to prove that the Maga Brāhmaṇas came from Iran along with other foreign people. Brāhmaparvan, chapter 139 of the Bhaviṣya Purāṇa, gives us an account of the Magas who were brought from Śākadvīpa by Sāmba in order to instal them as priests in the temple of sun. Varāhamihira (Bṛhatsaṁhitā, chapter 60,19) tells us that the installation and consecration of the images and temples of sun shouldbe caused to be made by the Magas. The name 'Mihira' as is well known, has been derived from Mithra, the name

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37. cf R.C. Zaehner, The Dawn and Twilight of Zoroasterianism, p.163.
Also see:
i. E.E. Benveniste - Les Mages dans la'nien Iran (Paris 1938)
ii. H.S. Nyberg - Die Religionen des Alten Iran (German Trans.)

of the Avestan sun-god of Iran. "There is an inscription at Govindpura in Gayā district, dated 1137-38 A.D. in the opening stanza of which the Magas, who sprang from sun, are represented to have been brought from the country (Iran) by Sāmba[38] "From Iran there was probably Mazdean infiltration in Christian times confined to a limited area. They have left traces in the 'Mithra' or Mihira' of the Kuśāna coins, in the Magas or priests described in some of the Purānas, in the Sūrya of the Bṛhatsaṁhitā, who is dressed in Iranian costumes and in a few other aspects of similar kind[39]". "Various works of Varāhamihira distinctly point to the fact that he was a devotee of Sun. Scholars have long since come to the conclusion, that the sun-worshipping Magas, mentioned in ancient Indian Literature and inscriptions, were originally the same as the Magi priests of the ancient Iran. A section of these foreign priests migrated to India at some early date. The Magi priests of ancient Iran were noted for their sun worship."[40]

The Doctrines and Qualifications of the Magas

According to the Bhaviṣya Purāṇa[41] a sun worshipper is called a Maga, because he meditated on the syllable म . This syllable was regarded as the symbol for the sun. The religion

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38. R.G. Bhandarkar, Vaiṣṇavism, Śaivism and other Minor Religious Systems (ed. 1928), p.219.
39. Louis Renou, Religions of Ancient India, p.53.
40. D.K. Biswas, "The Maga Ancestry of Varāhamihira", Indian Historical Quarterly, No. I, March, 1949, Vol. XXV.
41. 1.144.25a.

मकारो भगवान्देवो भास्करः परिकीर्तितः।।

of the Magas is the worship of sun. He is the supreme lord and the highest centre of worship for the Magas. They believe both in knowledge and action. They must grow beards because their seers grew them. All munis of Śākadvīpa take meals silently, therefore, it is enjoined upon them to remain silent while dinning. They must wear avyanga. They need not touch unclean objects like a dead body or a woman in menses. Brāhma parvan, chapter 171 of the Bhaviṣya Purāṇa describes in detail the qualities of Maga Brāhmaṇas. These are summarised below:

They should eat after worshipping sun. They cook for the sake of sun, cohabit for the sake of children and earn for the sake of giving donation. They should earn money with justice, have control over passions, overpower senses, remain unmoved and firm in difficulties, eat fruit and vegetables etc.

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P.C. Davar also mentions similar qualities and customs of the Magi of Iran. " The grest Guru and law giver of the Maga Brāhmaṇas was named Jarshasta (It is needless to say that this word is the same as Zarathushtra, the prophet of ancient Iran). The Maga Brāhmaṇas tied the Avyanga or the sacred cord round their waiste. (This Avyanga is known as Aivyaongha in the Avesta and as Kushti in Persian: The Brāhmaṇas tie their sacred thread on their shoulders, the Parsis, roundtheir waiste). The Maga Brāhmaṇas were sun worshippers. (From ancient times to the present age this characteristic is common to the Parsi and the Gāyatri chanting Hindu). The Maga Brāhmaṇas in their ceremonies used the twig known as 'Baresma'. (The Parsies used the same twig while

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42. Iran and India through the Ages. pp. 63-64.

the Hindus used a kind of grass "Darbha"). The Maga Brāhmanas observed silence during their meals ..... The Maga Brāhmanas used to grow beards ..... The Maga Brāhmanas tied the Padan on their mouths. (Even today the Parsi priests tie a kerchief called Padan, known in the Avesta as paitidan, on their mouths to prevent the spray of saliva from falling into the sacred fire during prayer). The Maga Brāhmanas during their ceremonies held a long handled ladle.... They attached a great importance to personal cleanliness and took regular baths.. their women during their menses secluded themselves from society."

The practice of growing beards[43] followed by the Magas is shared by the Iranians in general to which many references are found in literature. "The attention of Kālidāsa is particularly fixed on the beard of the Persians. In this connection a legend mentioned in the Harivamsa Purāna is very interesting. King Sagara, who was bent upon destroying the Sakas, Yavanas, Kambojas, Paradas and Pahalvas, relented and released the first after having half of their head shaved, the second and the third after having the whole of their hair dishevelled and the fifth after forcing them to keep their beard. A pointed mention of the beard of the Pahalvas or Persians is also found in the Vāyu Purāna and Visnu Purāna (iv.3.) . In the Mahābhārta (xii.65) the Pahalvas are described as 'hairy'. The art of that period attests the prominance of beard in the representation of the faces of the

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43. Will Durant, The Story of Civilisation, Vol. I, p. 356.

"The men wore long beards and hung their hair in curls, or, later, covered it with wigs."

of the Persians. In a picture of four armed Bodhisttava dressed in the guise of a Persian knight found at Dandan Oiliq, the black beard and whiskers are prominantly displayed. Kālidāsa refers to the beard of the Persians as honey-combs. The Sassanian monarchs are shown as having curly beards passed through rings. The coins of Pero and Varahran reveal such beards. Such beards were the exclusive privilege of the Sassanian monarchs (Paruck, Sassanian Coins p. 350)"[44]. A fragment of a relief found at the village of Ergili, near the lake of Maniyas, in the neighbourhood of Dascyleion in Asia Minor, represents a scene of sacrifice. Two figures, one of whom is bearded and seems to be a Magus, stand on the right of a kind of architectural niche, the visible upright of which is surmounted by the protome of a bull"[45].

v. Bhojakas

Their origin:- Many references about the origin of the Bhojakas are found in the Bhavisya Purāna. A story of their origin, as given in this Purāna, Brāhman parvan, chapter 117, is summarised below:

The son of king, Priyavrata, built a temple of sun in Śākadvīpa. A golden image of sun was also established. There was nobody to perform the duties of worship. The son of the king approached sun and told him about the problem of worship in the temple. The sun concentrated his mind and eight men came out

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44. Buddha Prakash, Studies in Ancient Indian History & Civilisation (ed. 1962), pp. 340-41.

45. Clement Huart, Ancient Persia and Iranian Civilisation (ed.1927) pp. 83-84.

of his body. Two came out of his forehead, two emerged out of his arms, two from his rays and two from his feet. The sun advised them to perform the duties of worship in the temple, which the king had built in Śākadvīpa. " A sun worshipper is called a Bhojaka because he worships the sun with incense, garland,[46] and other things." "They are the descendents from those 10 of the 18 sun worshipping Magas who were married to the girls[47] of the Bhoja family by Śāmba."[48] R.C. Hazra is of the opinion that with the passage of time the sun worshipping Magas were divided into two groups known as Magas and Bhojakas.

In various passages in the Bhavisya Purāna their qualities, duties, powers and privileges are discussed. They must study Vedas, take bath thrice, remember sun five times a day and refuse to accept meals from the house of a Śūdra. They give me (sun) food (Bhojan) daily, therefore, they are called Bhojakas. " As a wife serves her husband, a pupil his teacher, so Bhojakas serve me".[49] "There is no Śāstra like Veda, no river like Gangā, no good deed like the performance of Aśvmedha, no pleasure like the birth of a sun, no god like sun, similarly there is nothing like Bhojakas before sun."[50] After stating various

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46. Bhavisya Purāna, 1.144. 25b-26.
धूपमाल्यैर्यतश्चापि उपहारैस्तथैव च।
भोजयंति सहस्रांशु तेन ते भोजकाः स्मृताः॥

47. Ibid., 1.140.7-19; 1.141.4-10.

48. Studies in the Upapurāṇas. (ed. 1958), p. 97.

49. Bhavisya Purāna. 1.147, 33.
भर्ता पूज्यो यथा स्त्रीणां शिष्याणां च यथा गुरुः।
भोजकस्तु तथा पूज्यः सौराणां हृदिवाकरः॥

50. Ibid., 1.147, 37-38.
नास्ति वेदात्परं शास्त्रं नास्ति गंगासमा सरित्। अश्वमेधसमं पुण्यं नास्ति पुत्रसमं सुखम॥
नास्ति भानुसमो देवो नास्ति मातृसमा गतिः। यथैतानि रत्नानि उत्पन्नानि पदे पदे।

other qualities of the Bhojakas the Bhavisya Purana adds whatever has been done by Bhojakas should be treated to have been done by the sun.[51]

A comparative study of the qualities of the Magas and Bhojakas, mentioned above, go to prove that the Bhojakas came to enjoy a better status and position in society than the Magas. According to the Bhavisya Purana[52] the Bhojakas came to be first regarded as holy Brahmanas, as much as or even more than, the Magas. " None attains final emancipation without becoming a Bhojaka"[53]. "After cutting the wood of a tree for making an idol of sun, the Brahmanas and the Bhojakas should be given daksina"[54]. (Here the authors do not mention the Magas). From the evidence of inscriptions[55] we also come to know that Bhojakas enjoyed a respectable position at least down to the 8th century A.D. Narasimhagupta Baladitya and Jivitagupta II, who reigned in

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51. Ibid., 1.171. 28a. मकृतं भोजकानां वै तत्कृतं स्याद्रवे नृप।

52. 1.141.9a. भोजकास्ता-गणान्प्राहु ब्रह्मिराणादि व्यसंज्ञितान्।

53. Bhavisya Purana. 1.144.7a. नागत्वा भोजकत्वं हि मोक्षमाप्नोति कश्चन।

54. Ibid., 1.131,35a. प्रभातायां तुशर्वर्यां पुनः संपूज्य तं नगम।
ब्राह्मणेभ्यस्ततो दत्त्वा भोजकेभ्यश्च दक्षिणाम्।
छिन्द्याद्वनस्पतीस्तज्ज्ञैस्तैः कृतस्वस्ति वाचने:॥

55. Fleet. Corpus Inscriptionum Indicarum, III (Gupta Inscriptions) p. 217.

Magadha in the 5th and 8th centuries A.D. respectively, are said to have shown respect to the Bhojaka Brāhmaṇas of Magadha and to have make donaticus of landto them. The reasons for their gaining dominant position cannot be properly ascertained in the present state of knowledge. One of the reason may be that the Bhojakas did not associate with themselves the idea of foreign origin, whereas the Magas were clearly connected with a foreign origin. (Reference to this fact have already been made). Thus they proved their Indian origin and fit themselves easily and comfortably in the religious movements, and in the eyes of the Brāhmaṇas, who were the chief exponents of religion. It is just possible that the foreign influence of the Magas may not have been felt at the earlier stages, but the people might have felt irritation and took objection to it in later times. Keeping this thing in view the Bhojakas got rid of the foreign influence about their origin and brought it in line with the Indian religious currents so as to maintain their hold in society. In this way they could remain the spokesmen of their sectarian views and continued to influence the lives of the people.

vi. <u>Fire Worshipping Magas</u>

Besides the sun worshipping Magas and the Bhojakas, mentioned above, a new class of priests, who were the fire worshipping followers of Zoroaster, also came to India. Their contribution to the <u>Bhaviṣya Purāṇa</u> is quite meagre. Only a few stanzas have been devoted to them which are scattered here and there in our text. It is stated that they should always be ready for the service of Agni. They should perform their duties towards Agni daily.

vii. Evidences of Foreign Influence

The birth of the Magas as stated in the Bhavisya Purāna leaves us no doubt about Iranian influence on them. The gist of the story of their birth given in Brahma parvan, chapter 139, of the Bhavisya Purāna is summarised below:-

Niksubhā, the daughter of ṛisi Rijihva, used to worship Agni. Once the sun happened to see her and was powerfully attracted towards her beauty. He could not control himself. Their physical union led the birth of a child who was known as Jarasabda. At this Niksubbā was greatly ashamed of herself. She gathered courage and approached her father. In sorrowful mood and repentent heart she spoke every thing before him. The father was much displeased to hear the childish and objectionable behaviour of his young daughter. He cursed her saying that her son would be unworthy of worship. She was her daughter and he loved her. But the disgraceful act, which she had done, required proper punishment. She began to weep at this because such punishment was going to effect her considerably. She remembered sun and he appeared before her. She related to him the curse of her father. The sun said, " Your father is a ṛsi. His curse cannot go in vain. I can only say that the descendents of your son will read Vedas and become worthy of worship. They will wear sacred girdle (Avyanga)."

The above mentioned Jarasabda, the son of sun, is the famous Zoroaster, one of the prophets of Iran, whose religion was the state religion during the time of the Sassanid dynasty. The sacred girdle (Avyanga) is known as Aivyangha in Iran. That the Iranians regarded the wearing of Avyanga as a sacred thing has

been mentioned above. The Bhavisya Purana enjoins upon the Bhojakas to wear it. " A Bhojakas becomes pure after wearing it. The sun bestows his benevolences on him. A Bhojaka, who does not wear it, becomes impure. He is not entitled to the worship of sun. He, who worships sun and moves without wearing it, goes to hell.[56] He becomes devoid of progeny and health." Speaking about the greatness of Avyanga the Bhavisya Purana states that, " All gods, Vedas and worlds resides in Avyanga. Brahmā, Visnu and Śiva reside in its root, middle and upper parts respectively."[57]

The echoes of the story of the birth of the Magas from the illegitimate union of Niksubbā and sun, stated above, are also found in Iranian mythology. "Fire which is known as Āthar in Avesta and Āzar in Pehlavi is the son of Ahura Mazdah. But Christians have some times called fire the daughter of Ahura Mazdah. Once when Kasis Hashu, a Christian, extinguished the fire of a fire worshipper, the former remarked ironically, 'this fire altar is not the abode of god. She is not the daughter of god. She is a woman of suspect character."[58]

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56. Bhavisya Purāna. 1.142. 5b-8.

57. Ibid., 1.142.20b-21-22a.

सर्व वेदमयश्चायं सर्वदेव मयस्तथा
सर्वभूत मयः सांव सर्वलोक मयस्तथा।
मध्येऽस्य संस्थितो ब्रह्मा मूलोविष्णुर्महामते॥
शशांकमौलिरन्त्ये तु संस्थितो यदुनंदन।

58. Arthur Christensen, Iran under the Sassanids. (Urdu Trans. from French by Mohammad Iqbal) ed. 1941, p. 191.

The Maga Brāhmaṇas were very s taunch worshippers of the sun in Iran. Under the Sassanid dynasty this cult had a large number of followers. "One thing which attracts our attention after studying Christian sources is the fact that under the Sassanid dynasty the sun has been given very prominent place. Yazdagird says, ' I swear by sun who lightens the world with his rays and gives warmth to all creatures'. This king has recalled sun thrice or four times very seriously. When the Christian priests were called to leave their religion they were told that the worship of sun meant the abandonement of their religion. Shāpur II commuted the death sentence of Saimon Bar Sabbei on this condition that he should be ready to worship sun."[59] "To Mitra, the lord of wide pastures, we sacrifice, the truth speaking, eloquent in assembly, the thousand eared, the shapely, the myraid eyed, the exalted (lord of) the broad lookout, the strong, the sleepless, the vigilent."[60]

Sāmba, the son of Kṛiṣna, had brought Maga Brāhmaṇas from Śākadvīpa. His purpose of bringing them was to appoint them as priests in the temple of sun which he had erected for the removal of his disease i.e. leprosy. The idea of the treatment of this disease by the grace of sun bears Iranian influence. "The ancient Persians considered the disease of leprosy, a product of the curse of sun. According to Herodotus (Herodotus 1.138) 'if one of the citizens has leprosy or the white (leprosy), he should

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59. Arthur Christensen, 'Iran Under the Sassanids (Urdu Trans. from French by Mohammad Iqbal) ed. 1961, p. 186.

60. E. Stuart Jones, 'Mithraism', Encyclopaedia of Religion and Ethics, Vol. VIII, p. 753.

neither come to the city, nor mingle with the other Persians. They say that they contract these (diseases) because of having committed some sin against the sun."[61] "The treatment of sickness indeed, and the disgusting ablutions and purifications with the urine of cows are among the weak features of this wonderful religion"[62]. Some of the Indian writers have also noted this thing. "In the seventh century, Mayūra, who lived at the court of Harṣavardhana, composed 100 stanzas to obtain relief from the white leprosy from which he suffered"[63].

The cult of fire worship occupied a unique position in the religion of Zoroaster. "The fire worshipping Magas were not allowed to extinguish the fire of their hearths. Water and fire should not touch each other"[64]. Reference to five kinds of Agni in the Bhavisya Purāna[65] also betray traces of foreign influence "Fire has been given as important position in Zoroastrianism. In the Avesta it has five different kinds, (i) which is used in daily use; (2) which is present in human and animal bodies; (3) which is present in trees; (4) which is in clouds; and (5) which burns in the heaven before Ahura Mazdah."[66]

Chapter 60, Brāhma parvan of the Bhavisya Purāna deals with the interpretation of dreams. The inclusion of this chapter in our Purāna is not without significance. The Maga Brāhmanas

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61. D.K. Biswas. 'Maga Ancestry of Varāhamihira', Indian Historical Quarterly, March 1949, Vol 25, No.1.

62. Percy Sykes, A History of Persia, Vol. I(ed. 1951), p.110.

63. R.G. Bhandarkar, Vaisnavism, Śaivism and Minor Religious Systems. (ed. 1928), pp. 216-17.

64. Authur Christensen, Iran under the Sassanids (Urdu trans. from French by Mohammad Iqbal) ed. 1941, p. 155.

65. Bhavisya Purāna. 1.160.19.

66. Arthur Christensen, (Urdu Trans.from Fren b Mohammad I b e 1941 l .

were expert in such matters and they also added one chapter in this Purana. "The Magis were renowned for their skill in divining by dreams...."[67] "The higher ranks among them were sages, the lower were diviners and sorcerers, readers of the stars and interpreters of dreams, the very word magic is taken from their name."[68] References to the use of Baresma have already been made. Chapter 193, Brāhma parvan of the Bhavisya Purāna is devoted to the importance of twig got from different kinds of trees. The twig used from such trees is going to bring different kinds of rewards to the person. It has also been stated that the Maga Brāhmanas tied the Padan on their mouths to maintain cleanliness. The authors of the Bhavisya Purāna[69] also recommend to the Magas to cover their mouths.

The Magas were quite proficient in the science of astronomy. It has been s tated above that they were expert in the knowledge of star lore. "Astronomy received much attention in ancient Persia, as is obviously implied by the current tradition of the Magi, the sacredotal class of the Medes and Persians. They were highly skilled in divination, an art which depended largely upon a knowledge of the heavenly bodies, astrology and astronomy being sister sciences in antiquity"[70].... "There are kindered

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67. James Hope Moulton, 'Magi'. Encyclopaedia of Religion & Ethics, Vol. VIII, p. 243.

68. Will Durant, The Story of Civilisation, Vol. I, p. 372.

69. Bhavisya Purāna. 1.171. 5b.
कर्यन्मणो महाबाहो मुखमावृत्य यत्नत!॥

70. A. Williams Jackson, 'Sun, Moon and Stars', Encyclopaedia of Religion and Ethics, Vol. XII, p. 85.

allusions in Sassanian literature[71] to the calculation of astronomers or to 'the computations made by astrologers with regard to observing favourable or unfavourable conjunctions of the stars".[72] Similar ideas have also been stated by other writers as well. It is also a well known fact that at the time of the birth of Christ, the three Magais present predicted that a great man has been born.

The above mentioned qualities of the Magas found their full expression in India. The Bhavisya Purāna was utilised by them for foretelling prophecies. The sun, the centre of the whole planetary system, is of supreme importance for astronomers and thus its praises were sung by them. D.K. Biswas (The Maga Ancestry of Varāhamihira, Indian Historical Quarterly Vol. XXV, 1949, pp. 175-83) has tried to establish that Varāhamihira was a Maga Brāhmana. He concludes by stating that the astronomer (Varàhamihira) was in so many ways connected with the Maga Brāhmanas. In this respect a shrewd argument has been advanced by S.E. Sanjana, who invites our attention to a certain verse of a Zarathushtrian scripture named the Meher Yasht (Yasht X), according to which, while Meher (the sun) advances, he is accompanied by

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71. Ibid., p. 87. (Ardavan, the last of the Parthians and predecessor of Ardashir Papakan, who founded the Sassanian dynasty in the third century A.D. is represented as consulting on grave matters with his wise men and constellation knowers, (danakan va axtar-maran, in the pehlavi text Karnamag-i Artakhshir -i Papakan, II 4-5, III.5-6, ed. Darab Peshotan Sanjana, Bombay, 1896, pp.10,11,15-16), and their knowledge of the position of the star at the moment enabled them to predict to him future events.

72. i. E.E. Benveniste, Les Mages dans L'ancien Iran (Paris 1938).
ii. H.S. Nyberg, Die Religion des Alter Iran (German translation).

Verethraghna (Vritrahana or Behram) in theform of a Varaz(Varah or Boar). From this Avestan passage one can see the close connection between Varāh (Boar) and Mihir (Sun), which words go to form the name of Hindu astronomer, and thus supports the theory that he was a Maga Brāhmana (F.C. Davar, Iran and Iran through the Ages, p. 66). In the Bhavisya Purāna, Chapters 6,7,8 of Madhyama Parvan, part II, have been devoted to the science of astronomy. It is quite probable that this science was popularised by the Magas of Iran. Another point of resemblance between the cult of sun practised by the Maga Brāhmanas, according to the Bhavisya Purāna[73], and that professed and followed by Magi of Iran, is that, in both of them the sun is said to have produced 8 emanations from his body which came to be regarded as distinct divine beings.

In the Bhavisya Purāna the 8 bhojakas are said to have emanated for the body of the sun as stated above. In Iran the 8 Magas-Mihira, Nikṣubhā, Strausa, Isā Garumpat, Rājña, Rāgñī, Piṅgala, Dandanāyaka are emanations from the body of Mithra. When during the rule of Parthians, Scythians etc. Buddhism was introduced into the north west, it also adopted many features of the religion of the Magas prevalent there. For instance, in the art of Bamiyan, 8 Buddhas are represented as 8 Magas as shown by Godard. Another point of contact between the Indian and Iranian cult of sun worship is about the god, Srosa states in the Bhavisya Purāna. It is quite true that the spellings of this word are not the same at at different places in this Purāna. At one place this god is

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73. Bhavisya Purāna.1.117.25b, 26a.

ललाटफलकाद्वौ तु द्वौ चान्यौ वक्षसस्तथा॥
चरणाभ्यां तथा द्वौ तु पादाभ्यां द्वौ तथा खग।

written as Śresa in the Bhavisya Purāna[74] and at another place[75] it is written as Śrausa.[76] R.C. Hazra is of opinion that in the Avesta Sraosha (obedience) has been mentioned as a divine being and companion of Mithra. Nārada describes this god as an attendent on sun along with other gods like Visnu, Brahmā, Rudra etc. etc. when he visited the Sūrya-loka. "Srao-sha is the bond of obedience that unites man to God: he is the intermediary between them and can thus be spoken of as the path to God or his throne (gatu). No sacrifice to the wise Lord is valid unless he is present at it, for it is he who carries upto heaven the sacrifice of himself that Haoma makes to his father". (R.C. Zaehnar, The Dawn and Twilight of Zoroasterianism, p. 95). But Talati is of opinion that Sraosha implies the spiritual faculty of mentally hearing words of God, or receiving divine revelation of Truth, coming from the highest spiritual level of Life through our personal mind with the Higher Divine Mind. (The Light on the Zoroasterian Mazday-asnian Religion, p. 56). Another reference is about the god, Māthara in the Bhavisya Purāna.[77] According to R.C Hazra[78] the name Māthara may have been derived from the Avestan Māthra.

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74. 1.76, 196 and 184.

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राजाश्रोषौ च कौ तत्र कौ च कल्माष पक्षिरगौ

75. 11.124, 136 राजस्रौषादयश्चान्ये दिग्देवा दिंडिना सह ॥
11. 1.130, 82b.

76. Studies in the Upapurāṇas, Vol. I, p.39.

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viii. Comparative study ofthe Powers and Privileges enjoyed by the Magas in Iran and India.

A cursory study of the powers and privileges enjoyed by the Magas in Iran will reveal beyond doubt that they enjoyed great supremacy. "The Magas gave a sacred and religious colouring to their worldly supremacy. And due to this they could interfere in the important problems of every day life of the people. We can say that the life of every person from the cradle to the grave passed under their supervision..... They decided mutual feuds of the people after due deliberations. The influence of the Magas was not due to the fact that they enjoyed spiritual supremacy or the government had granted them abundant facilities, or they performed the ceremonies at the time of birth, marriage etc., but it was due to the fact that they had vast riches drawn from jagirs and properties. They had complete political liberty. We can say that they had made a state within a state". " The influence of the priest was the greater because they owned large landed estates, chiefly in Adharbayjan, the ancient Media Atropatence, and religious fines, tithes, and voluntary gifts supplied

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77. 1.83.1.

तत्रारुरोह मया पूर्वं सारथ्ये सन्नियोजित।
इन्द्रेण भाऽरो नाम वायुना कल्मषेरा तु॥

78. Studies in the Upapurāṇas Vol. I, p. 45.

79. Arthur Christensen, Iran Under the Sassanids (Urdu trans. from French by Mohammad Iqbal (ed. 1941), pp. 150-51.

them with abundent resources. The Magi lived by their own laws; Ammianus Marcellinus tells us; that is, they are accepted as a state within a state, having canonical institutions different from the laws of the kingdom."[80] "The Elam cuneiform tablets of Persepolis teach that the Magi like the Mohammadan qadis had the judicial and financial administration in their hands."[81] From this we can easily say that the Magas in Iran, in the real sense of the word, ran the administration of the country. The secular an-d spiritual powers were enjoyed by them. It was the result of Zoroastrianism being the state religion in the Sassanid period.

The above mentioned powers and privileges of the Magas were restricted to a considerable extent when they came and settled in India. They had to face the entrenched power and monopoly of the Brāhmaṇas and Kṣatriyas in India. Being foreigners, the people of India were quite reluctant to follow them in matters of religion. The Bhaviṣya Purāṇa nowhere states anything about their financial, judicial and political powers. But during the Indo Parthian rule in the north west and Sassanid influence later on, they must have enjoyed considerable prestige.

There can be various reasons for the decline of their power and prestige in India. These are stated as under :-

1. Sun worship was not the official religion in India and hence, they could not carry much weight with the rulers of this country.

2. The Brāhmaṇas and the Kṣatriyas, who had been enjoying vast powers and privileges in India since long, could not tolerate a new class of people to usurp their supremacy.

3. The foreign people, who exercised political authority in India

80. Clement Huart, Ancient Persia and Iranian Civilisation, p.153.
81. E. Herzfeld, Zoroaster and his world, Vol. I, p. 123.

for some time over some portions of the country, were ultimately defeated and absorbed into the Hindu fold. The priests of the defeated people could not hope to exert much influence.

4. The people of India were used to the supremacy of the Brāhmaṇas, since the time of the Vedas. Their customs, ceremonies and rituals etc. were shaped and propagated by the Brāhmaṇas. The people had full faith in them. They had no liking for the foreign priests, and, therefore, they did not follow them unless they brought their sectarian religious views in line with the religious currents of the time.

ix. Indian Evidences about the Maga Brāhmaṇas

An important evidence that Sāmba, the son of Kṛṣṇa, built a temple of sun at Candrabhāga river at Multan and went to Śākadvīpa to fetch priests, has been mentioned above. In the Mahābhārata we have numerous references to Iranian cults. In particular the mention of Herimedhas and his maiden daughter, Dhṛajavati, reminds one of Hurmuz, the Sassanian form of Ahura Mazdah and his daughter Hverenah. In the Mahābhārata there is also a reference that when Nārada learnt the cult of Bhakti in Śākadvīpa near Kṣīra-sāgara, he observed that the god was being worshipped with offerings of corn and flowers rather than animal sacrifices. According to the Kathāsaritā sāgara (IX,4,20) Narvāhanadatta worshipped the god Visṇu in Śakadvīpa, who was pleased to give him nymphs. Śvetadvīpa is also mentioned in the Harṣacarita (ed. Parab 5th ed. pp. 59, 216 and 258) and the Kādambari (ed. Vaidya p. 259) of Bāṇabhatta and the Vasavadatta (ed. Hall.p.103) of Subandhu. These references show that the Maga Brāhmaṇas were known in India.

X. History of Maga Brāhmaṇas in India.

The Magas, with their own political and cultural traditions, seem to have been quite active in India. The Bhavisya Purāṇa is the result of their activities in this country. Due to their organised and continuous activities a special school to preach the worship of sun came into being. This school came to be known as Saura.[82] "Sauras or Sauryas is the name of a small sect in central or southern India whose special object of worship is the sun. According to the manual of administration of the Madras presidency, those of the south Dravida Brāhmaṇa form a sub-tribe of that caste, and are very few in number. According to Wilson,[83] they scarcely differ from other Hindus in their general observances." "There seems to be no reason to reject or doubt the statement of Śaṅkara in the tenth century, that in his time there existed a distinct sect of sun-worshippers, Sauryas."[84] This school must have come into existence when the Magas had been absorbed into the Hindu fold, adopted the Indian traditions and had given up their foreign traits. Various inscriptions, seals, copper plate grants, and temples prove beyond doubt that the cult of sun worship was widely prevalent in India. It was followed by kings and common people alike. The Mandasor stone inscription dated 473-73 A.D. and issued during the reign of Bandhuvarman, a feudatory of Kumāragupta I, states that a guild of silk weavers built a temple of sun. In course of time, under other kings, part of this temple

82. R.G. Bhandarkar, Vaisnavism, Saivism & Minor Religious Systems. (ed. 1928), p. 217.

83. George A. Grierson, 'Saurapatas, Sauras, or Sauryas'. Encyclopaedia of Religion and Ethics, Vol. XI, p. 213.

84. A.S. Geden, 'Sun, Moon and Stars (Hindu)'. Encyclopaedia of Religion and Ethics, Vol. XII, p. 84.

fell into despair, therefore, ~~the people of~~ this noble house of sun was repaired by the wealthy corporation. The Deo Barnārk inscription of Jivitagupta mentions the Bhojaka Brāhmaṇas who were incharge of a sun temple. The Jaind inscrpiton of king Jagadeva refers to a Paramara minister Lolarka hailing from the Dahima family, whose wife Padmāvati constructed the Nimāditya temple.

Among the sealings found at Rājghāt, in Benaras, one bears the name of Śrī Lolakāditya and a representation of a fire altar over which a solar disc is placed. Another seal makes reference to Gabhastesvara. These facts show the popularity of sun worship in ancient India.

It appears from the coins of Toramana and his son Mihirgula that both these were worshippers of sun cult. There is a symbol of wheel on the coin of the former. On the reverse of the coin pertaining to the reign of his son, Mihirgula, there is the figure of a fire altar and an attendant, an emblem probably adopted from Sassanian coinage (Rapson. Indian coins, Plate 4, Nos. 19-20.1897). The former is a symbol of sun and the latter of fire worship. Under the protection of Mihirgula, a sum temple was built on the Gopa mountain, marked by an inscription, which commences with an invocation to the sun and which is stated to have been composed by a person named Kesava, devoted to the sun.

The Indore Copper Plate grant of Skandagupta I, dated 465-468 A.D. records how a Brahmana, named Devavisnu, granted a perpetual endowment to a temple of sun at Indrapura, the modern Indore. The Khoh copper plate grant of Mahārāja Sarvanāth, dated 512-13 A.D. reveals how he granted a village named Asramaka on the north bank of the river Tamasa, the modern Thauns, in the Mahiyar State. Four persons were appointed for the repair and maintenance

of the temple and to provide corn, perfumes, incense, garlands and lamps in a temple of Visnu (Bhāgavata) under the name of the sacred sun.

Among the rulers of Valabhi, perhaps the only Maitraka ruler, who was a sun worshipper, was Mahārāja Dharapatta, the younger brother and successor of Dhruvasena I. He is called in the Maliya copper plate of Mahārāja Dhruvsena II, as a most devout follower of sun. Rājyavardhana I, his son Ādityavardhana, his grand son Prabhākarvardhana and his great grand son Rājyavardhana and Harṣavardhana are also declared in the Sonpat copper seal inscription of Harṣavardhana, to have been the most devout followers of the sun (Paramāditya Bhakta).

These seals, copper plate grants and inscriptions show the influence of the activities of the Maga Brāhmanas on the people. When we find that the kings, ministers and other great persons built temples for the worship of sun, we can have an idea of the prevalence of this cult among the ordinary people. Its popularity, not only among the ordinary people but also among the king upto medieval times, can be easily seen from the fact that Akbar, the great, was profoundly influenced by it. Hirananda Sastri in 'Indian Historical Quarterly' Vol. 9, Calcutta 1933 proves that Akbar was the worshipper of sun.

It appears that the Maga Brāhmanas devoted their energies and capacities for the propagation, through the Bhavisya Purāna, of their old religion keeping in view the changed conditions and country. They were successful to a considerable extent in making a large number of people their followers. Thus we can safely arrive at the conclusion that the sun worship continued to exist in this country, with varying fortunes. Its history has been

beautifully given by A. Barth. He states, " But the most powerful of these religions, the only one which has really been able to rival those of Visnu and Siva, the only one withal concerning which we have numerous and positive testimonies, is that of the sun. Ever since Vedic times the sun has not ceased to figure prominently in the pantheon, as well as in the poetic and religious literature of India. A great part of the Bhavisya Purāna is specially consecrated to him. Traces of his worships are found on the coins of the satrap kings who ruled over Gujrāt towards the Christian era, as well as on those of the Indo-Scythian princes. At a later date in the same region, one at least of the kings of Valabhi is designated in the inscription, Ādityabhakta, worshipper of the sun. A little more towards the north, at Multan, in the Punjab, a temple was erected to this god, the most celebrated in India, the splendour of which has been described by Hiuen-T'sang and the Muslim writers, and which was finally destroyed under Aurangzeb. There were other sanctuaries at Gwalior in Rājasthān, in Kashmīr, and in Orissa. Perhaps Iranian influence had something to do with the organisation of this worship during the middle age, at any rate, a great array of Indian proper names would by itself show how much this cult was in vogue throughout India. In fact the sun has always been in a way the professional and family god of astronomers and astrologers, who rarely fail to invoke him at the commencement of their writing. In our days there are no Ādityabhaktas or Sauras except in the south, and even there they are far from numerous. But the sun has not ceased to fill a large space in the prayers of the Hindus. Very few Brāhmanas specially commence their daily duties without saluting him, with the old salutations now scarcely understood, of the Sāvitri, and in the imagination of these people he has remained

as it were, the very symbol of the deity."[85] R.C. Majumdar has[86] assigned three reasons for the continuation of the sun worship. He says " Of the vast Vedic pantheon, Sūrya alone formed the god of a particular sect, and many temples were erected for his worship.** This seems to be due to three reasons. In the first place the Gayatri-mantra, daily repeated by the Brahmanas, kept alive the memory of the sun-god. Secondly, the orb of the sun being daily visible, the idea of his worship could not be dropped altogether. Further the Magis of Persia brought a cult of the sun into India about the third century of the Christian era. The two streams mingled and saved the sun-god from the fate of the other Vedic deities". Similarly R.C. Hazra maintains that "Fortunately, the Magas came forward to remove this long felt want, (non provision for the construction of any image or temple) and it was to this contribution of these foreigners that their remarkable success in speedily popularising their faith was due to a very great extent."[87] There was another cause for the widely popularity of the Magian method of sun worship. It was that the Magas allowed great privilege in religious matters to women and members of the lower castes".[88]

85. A. Barth, Religions of India(ed. 1932), pp. 256-58.
86. 'Evolution of Religo-Philosophic Culture of India', The Cultural Heritage of India, Vol. III, p. 33.
87. Studies in Upapurāṇas, Vol. I, p. 31.
88. Ibid., p.2.

** The greatest and the most life giving of heavenly bodies claimed the fervent homage of the Indo-Iranian people, as seen in the prayer offered to Khurshīd and Meher (Persian equivalent of the sun), in the Zarathushtrian faith, and to Sāvitar (the sun) in the Gāyatri Mantra (Ṛig-Veda III, 62, 10), which is as sacred amongthe Hindus as the Ahunava Mantra is amongthe Parsis. (F.C. Davar, Iran and India through the Ages, pp. 9-10.).

xi. Causes of Popularity of Sun Worship

During the times, when the Purāṇas were written many cults and religions struggled hard to gain ascendency in the Hindu society. Buddhism, Jainism and Brāhmanic religion were the main contestants. Buddhism was a powerful reaction against the supremacy of Brāhmaṇas as a self contained caste based on the principle of birth and heredity, the authority of the Vedas and the sacrificial nature of their religion. The Brāhmaṇas wanted to counteract the attacks of this religion and prescribed easy and cheap means to attain the goal. This led to the growth of popular Hinduism represented by the Purāṇas. In the Bhavisya Purāṇa we come across many references to the effect that the lighting of an earthan lamp in the temple of sun or sweepingthe temple or the mere offering of flowers there, bestow on the devotee dharma, artha kāma, and moksa. The Brāhmaṇas perhaps knew, that as in other walks of life so in religion, people like to choose the line of least resistence. They want to draw maximum benefit with minimum efforts. In this way the Brāhmaṇas were successful in two ways, they could wean people away from Buddhism and were successful in maintaining their hold in the Hindu society.

xii. Conclusion

It is clear from the above discussion that as a result of the impact of the Iranians on western and northern India, after the beginning of Christian era, the rule of the Bacterians, Parthians and Scythians, who later passed under the overlordship of the Sassanians, Iranian religion had some influence on Indian cults and rituals. The Magas, the priests and the Iranians and the carriers of their religious traditions, settled and domiciled

in various places in India and contributed their peculiar system of sun worship and their beliefs, dreams, omens and necromancy and particularly their science of astronomy and astrology to the Indian religion and cultural milieu. In course of time there mixture with the local people became so pronouced as to necessiate literature a special body of ~~literature~~ to serve as its vehicle. This literature which must have been fairly vast in ancient times, has some dominent characteristics, namely, the emphasis on sun worship of the Iranian pattern and the pre-occupations with hells and heavens corresponding to the dichotomy of darkness and light. It was also concerned with omens and dreams and the art of making forecastes. Its outlook on such matters as caste was liberal and catholic. Its trend of forecasting enabled a succession of writers to keep it uptodate by including subsequent historical developments. This has inevitably led to its becoming the basic corpus of historical prophecies and resulted in the inevitable corruption of its text. Thus the Bhavisya Purāna, so called, because of its essentially prophetic character noted above, reflects the atmosphere of the Indo-Iranian culture synthesis in the sphere of religious rituals and doctrines and of other arts, sciences and way of life. From this standpoint the study of its contents is of absorbing interest, as the subsequent chapters will reveal.

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CHAPTER III

RELIGION

(a) Sun-worship

1. Introduction

Some aspects of sun worship have been dealt with in Chapter II. It has been discussed that the Magas of Iran, who came and settled in this country, played some part in popularising this cult and contributed some of their beliefs and doctrines to it in India. We know that the worship of this god was prevalent during the Vedic age but had receded to the background in the later age. It received a fresh impetus at the hands of the Iranians. We have also seen that the sun cult, as represented in the Bhavisya Purāna, is the fusion of Indian and Iranian cults. Here we shall deal with some other aspects of sun worship with particular reference to the Bhavisya Purāna.

The worship of sun is quite natural to the human mind. He bestows warmth and is a symbol of activity for the people. He scatters light every where. There are various references to this god in the Rig-veda.[1] "He judges the actions and the good and bad deeds of the dead". "At the rising of the sun the individuals march towards their destinies and keep themselves busy in their respective duties".[2] "He is the soul of the movable and immovable world".[3] "He destroys diseases and

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1. Rig-veda, 1.50.7.
2. Ibid. 7.63.1.
3. Ibid. 1.115.1.

bad dreams"[4]. "Every thing depends upon him"[5]. In the stanzas quoted above, the solar deity has been assigned powers which are quite natural to him. The Āryans of the Rig-vedic age believed in the forces of nature like Agni, Varuna, etc. and they assigned them similar powers. The sun, a huge mass of light and heat and beneficial to the whole creation in a variety of ways, must have attracted their attention. "The sun, the source of all light and life in this world, has supernatural powers assigned to him. He is the life of all that moveth and standeth. He is all seeing, the spy of the world. He rouses men to perform their activities, dispels darkness and gives light. Sūrya is rising, to pace both worlds, looking down on men, protector of all that travels or stays, beholding right and wrong among men(10.133.6). Sūrya becomes the creator of the world and its governor."[6] Similar ideas have been expressed in the Atharva-veda[7] also. "The chief feat of Sūrya is shining for the world, for gods and men. He smites away darkness and truimphs over the power of darkness and witches; he prolonged[5] the lives of men and drives away sickness, disease and evil dreams. He is also the divine priest of gods, and is entreated on his rising to declare men sinless before Mitra and Varuna"[8]. The various powers, associated with the celestial

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4. Rig-Veda, 10.37.4.

5. Ibid., 1.164.14.

6. Radhakrishnan, Indian Philosophy, Vol. I, (ed.1958), p.80.

7. Atharva-Veda, 4.16.2.

8. A.B. Keith, The Religion and the Philosophy of Vedas and Upanisdas, Vol. 31, (ed. 1925), pp. 104-105.

deity, make him worthy of reverence and great importance. "The importance of sun-god is shown by the fact that no less than five high gods seem to be solar-Sūrya and Savitri, who represent the quickening power of the luminary; Mitra, whose fame in Iran is but palely reflected in India, where he is conjoined with Varuna and eclipsed by Varuna's glory; Pushan, the representation of the power of sun in its effect on the growth of herds and vegetation; and Visnu, the personification of the swift moving sun and as god destined to become one of the two great gods of India"[9].

The Rig-veda contains many epithets of Sūrya. In some stanzas he is styled as "the beautiful winged celestial bird garutmat, while in one verse he is called "a white brilliant steed brought by Usas. It is also stated that he moves on a car drawn by one, by many or by seven horses. His rays are his horses whose number is seven.

During the Upanisadic age the worship of Vedic gods and goddesses together with their sacrifices, rituals and ceremonies was relegated to the background. In those days of philosophical discussions on subtle and abstruse topics, the mind of the people went beyond gods and deities, and exhibited its dissatisfaction with ceremonial religion, previously held as supreme for the attainment of the highest goal. God, soul and prakriti, their nature, characteristics and relationship, the theory of the law of karman and a host of other speculative topics were freely discussed by the people. The efficacy of

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9. Cultural Heritage of India, Vol. I, (ed. 1955), p. 92.

sacrifices paled into insignificance before the utility of austerities, the path of knowledge and action as preached in the various Upanisadas. The higher philosophy attracted more adherents and in this process the worship of certain gods almost became extinct, and the popularity of some other gods also suffered considerably.

In the days of Buddha the Vedic religion, which had already been overshadowed, was further attacked and ridiculed. Buddha expressed his grave doubts about the existence of any absolute God, and, as a natural corollary, he looked askance at all gods and goddesses whose worship was prevalent in his times. He also spoke vehemently against all sacrifices of the Vedic times. The cumulative effect of his teachings, and that of his followers, was that the ascendancy and religion of the Brāhmanas received a severe blow. Hence, they devised new ways and means to reform their old religion keeping in view the changed conditions.

They changed the conceptions and forms of all gods by incorporating many new ideas, exotic as well as indigenous. Instead of conceiving all gods in the form of natural phenomena they began to think of them in anthropomorphic term i.e. the old gods, instead of merely representing natural forces, were invested with distinct personalities having resemblances with human prototypes. This resulted in the growth of the Purānic pantheon in course of time. In the case of sun-god, he was also invested with a human form and a distinct personality which supplanted his original natural connotation. He was not merely the disc of light rising and setting in the sky; he was a god with anthropomorphic traits and characteristics having his own

cycle of myths and legends, like other gods prominent in the Purāṇas. Regarding the position of sun worship in the Epics, Hopkins observes as follows :-

> "Āditya alone is the sun and one of the commonest designation of the sun-god. A qualifying 'thousand rayed' or 'ray-wreathed' is used alone or added to āditya. .... The usual function of the sun is to drive away darkness or demons (from the gods in the sky as well as on earth). At sun set he absorbs into himself all the glory of the earth, even the light of the flashing swords, and then all evil demons disappear"[10]. The Epic sun-god in unmistakable terms is a human being with the human form and human characteristics. In the words of Hopkins again " he drives a monocycle, dragged by seven horses which grow weary after the days work..... He drinks, goes home, possesses hands, hair, bestows wisdom, makes speeches, acts as a witness etc. He has a family"[11].

The Purāṇas in general are associated with different sects. In every Purāṇa one particular god is eulogised and represented as the highest god. In order to magnify his personality and recruit a large number of followers to his cult mythology is woven round him. Along with it, it is enjoined upon the followers to cultivate a very intense devotional attitude for

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10. E.W. Hopkins, Epic Mythology, (ed. 1915), pp. 83-84.

11. Ibid., p. 85.

the deity. "The beliefs and practices of all Vaisnavite sects alike is modified monotheism, the worship of the supreme being under some such names as Rāma or Vasudeva. But the monotheism is not perfect. On the one hand, it passes into pantheism; on the other, it is not completely disengaged from mythology, and in all sects the consorts and attendants of the deities receive greater respect, even if this respect is theoritically distinguished from adoration. Nearly all sects reject sacrifices in toto and make the basis of salvation emotional - namely, devotion to the deities and, as a counter part to this, the chief characteristic of the deities is loving grace"[12]. Such was also the case with the sun-god. "Tales in Purānic fashion begin to appear in the epithets and the exploits and beneficences of the god (sun) are circulated to attract devotees. The popularity of the god receives a sudden accession of strength through the infiltration of Persian beliefs and installation of images soon after"[13]. "Most of the Vāyu information on the matter (sun worship) merely alludes to the adoration of the god and does not suggest any existence of a cult in honour of the deity..... The reference to the temple of sun-god at Vāyupura, also called Paramapura, and the four tanks at that place, of which the tank of the sun (Sūrya-Kunda) was one, suggests that the prevalence of the sun worship is here implied"[14].

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12. Charles Eliot, Hinduism and Buddhism, Vol. II, (ed. 1957), p.229.

13. H.D. Bhattacharya, 'Minor Religious Sects', The Age of Imperial Unity, p. 465.
D.R.

14. Patil, Cultural History from the Vāyu Purāna, p. 192.

ii. Birth of the Sun-god

"Sūrya is said to be born from Brahmā[15] (son of self existent)". The authors of the Bhavisya Purāna do not state the same view about the birth of this god.[16] At one place it is mentioned that sun was born from the egg and remained in the egg.[17] At another place it is stated that Manu created ten sons from his mind. One of them was Daksa. His daughter, Aditi, was married with Kasyapa. Due to the union of Aditi and Kasyapa, an egg was born. From this egg was born the sun-god having thousand rays. In this way the birth of sun is clothed in mythology. In the Ādibraham Purāna (Chapter 44) a different story about the birth of this god is given. It is written there that 60 daughters were born to Daksa. Out of these Aditi, Diti, Danu, Vinata etc. were given to Kasyapa in marriage. Aditi gave birth to gods, Diti to daityas, Danu to Dānavas and Vinata and other daughters to the remaining creation of the world. After some time the daityas and dānavas began to oppress the gods and ultimately the latter were defeated. At this Aditi, the mothe r of the gods, began to worship the sun. He was pleased and asked her for a boon. Aditi requested him to save his sons from oppression by becoming the brother of gods. Thereupon the sun entered the womb of Aditi, which led to his birth and thus the gods were much pleased.

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15. E.W. Hopkins, Epic Mythology, (ed. 1915), p. 87.

16. Bhavisya Purāna. 1.47.20. अण्डेन सह जातो वै अण्डस्थो बुद्धिमान्ध्रुवः।

17. Ibid., 1.78.5-10.

The Iranians have a different story about the birth of sun or Mithra. " On several monuments the figure of the god is seen emerging from a rock. The scene is sometimes completed by the addition of a shepherd who witnesses the miraculous birth. On some monuments the figure of Mithra is seen half concealed by a tree from which he seems to be emerging, or, again, which he is stripping off its leaves"[18].

His birth either from the rock or from the tree simply means the rising sun. "Mithra, as we saw, was by origin a god of the heavenly light; and it is possible that his birth from the rock may symbolize either the appearance of the dawn on the mountain tops or the effulgence of the light from the vault of heaven conceived as a solid dome"[19]. This idea about the shepherd or shepherds is associated with pastures, fields and crops which are always in great need of the warmth of sun. The human beings depend upon the world of vegetation for their sustenance and the latter on sun for their growth. Thus the sun-god is the lord of vegetable world. According to the Iranian conception, quoted above, the sun emerging from the tree reinforces the above mentioned idea, "Thus spake Ahura Mazdah to the holy Zarathushtra: when I created Mithra, Lord of wide pastures, then, O Spitama, I created him worthy of sacrifice, as worthy of prayers as myself Ahura Mazdah"[20].

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18. H. Stuart Jones, 'Mithraism'. Encyclopaedia of Religion & Ethics, Vol. VIII, p. 757.

19. Ibid., p. 758.

20. Yasht. X. 1.

111. Family of the Sun-god

The family of the sun-god has been given in Chapters 47 and 79 of the Brāhma-parvan of the Bhaviṣya Purāṇa. These stories which differ to some extent in details among themselves are summarised below:

Chapter 47:

Saṁjñā, the daughter of Dakṣa, was married with sun. Yamuna and Yama were born out of their union. Saṁjñā found the brilliance of the sun intolerable, created another woman from her shadow, advised her to stay with the sun and never disclose this secret. She herself went to Uttara-kuru, became a mare and started grazing grass. The sun ignorant of this arrangement, treated the shadow or Chhāyā as his real wife. Chhāyā gave birth to three children - Śani, Taptī and Sāvarni. As blood is always thicker than water, so Chhāyā treated her children dearly and gave step motherly treatment to her step children. Once Taptī and Yamunā entered into a heated discussion. Both of them cursed each other, and as a result they became rivers. At this Chhāyā lost her temper and punished Yama, the brother of Yamunā. The innocent Yama, who was already tired of her step mother's maltreatment towards him, raised his foot to strike at her. This was too much for the latter. She cursed him saying that whenever he would place his foot on the earth, insects would eat it as a result of the curse. At this time sun happened to be there. The presence of the father emboldened the innocent Yama and he said in a complaining mood, "Mother is always unkind and partial to me". The sun lectured to his wife to treat all children equally and affectionately. But the guilty Chhāyā kept mum. This silence encouraged Yama and he related the whole

true story. Sun selaced his son and to mitigate the effect of the mother's curse, he asked him to place his foot on the earth so that the insects may suck the blood and flesh and go away. As a real father sun did not forget his two children, who had become rivers due to their mutual curses. He further stated that Yamuna's water would be sacred like Gaṅgās and of Taptī's like Narmadā. Both the rivers would be regarded as washers of sins. The sun came to his father-in-law and apprised him of what had happened. Dakṣa stated that because of his (Sun's) intolerable and excessive heat she had left him and could come back if the body was pared on a lathe. The sun agreed to this proposition. Viśvakarman did the needful, and thus the sun got a beautiful and lovely form. The red sandal wood and Kārvīr flowers were pasted on his body and the intensity of the heat lessened to a considerable extent. The sun became a horse, went to Uttara-kuru and met his wife. The wife gave birth to two sons - Aśvinikumāras, the physician of the gods, through her nostrils. Thus four children, Yamunā, Yama and two Aśvinikumāra were born to Saṁjñā and Taptī, Śani and Sāvarni to Chhāyā.

Chapter VII

The sun had two wives, Saṁjñā and Nikṣubhā. The latter was the Chhāyā of Saṁjñā. She was very beautiful and devoted to her husband. She had three children. She could not tolerate the brilliance of sun and went to her father-in-law's house, leaving her Chhāyā or Nikṣubha behind. When her father pressed her to go back to her husband, she went to Uttara-kuru and became mare. Chhāyā stayed with the sun and two sons and one daughter were born to her. She, being the step mother, ill treated the children of Saṁjñā. Yama, the son of the latter felt greatly offended at this and raised his foot to strike her step mother.

She cursed him and said "let your foot fall down". Yama went to his father and related every thing to him. The sun, moved at his son's intolerable pain, said, "let insects suck the blood and flesh of your foot and go off. In this way the curse of your mother will not go in vain and your foot will be saved". After it the sun exhorted his wife to be affectionate and treat all children equally. The sun found her irresponsive, ~~xxxxxx~~ became angry and was about to curse her. At this time Viśvakarman arrived there and the true story was unfolded. He said to sun, "My daughter found your brilliance unbearable. She left you and went to the jungle. She is practising austerities for making your body charming, graceful and attractive. I have been ordered by Brahmā to make your body perfectly fit and loveable". The sun agreed to this proposal and his body was pared on a lathe in Śākadvīpa. He, through his yogic powers, found that his wife was in Uttara-kuru in the form of a mare and was grazing grass. He became a horse, went there and was ready to meet her sexually. Saṁjñā could not recognise him and took his semen through her nostrils and thus two Aśvinikumāras were born. After it the sun assumed his original form, met her sexually again and thus Raivant was born. From the story, mentioned above, we find that nine children were born to sun. Out of these Manu, Yama and Yamunā were born to Saṁjñā. Manu became the king, Yama the Dharmarāja and Yamunā, the river. The children born to Chhāyā were Śrutaśrava, Śrutakarma and Taptī. The first is known as Sāvarni Manu, the second is called Śani graha and Taptī is a river which falls into the Arabian sea. The last three childgen are two Aśvinikumāras, the physicians of the gods, and Raivant, the keeper of the horses.

According to the story given in chapter 47 Saṁjñā had seven children; the quarrel between Yamunā and Taptī led to their mutual curses and both became rivers. Their fight compelled Chhāyā to administer curse upon Yama and Saṁjñā directly went to Uttarakuru and became a mare. But, according to the version given in chapter 79, Saṁjñā gave birth to nine children, Chhāyā cursed Yama when the latter made an attempt to strike the former with his foot, and she first went to her father's house and later on to Uttarakuru. The sun was pared in Śākadvīpa. These two stories having the same theme i.e. the family of the sun, clearly show that these two chapters were incorporated in the Bhaviṣya Purāṇa by two different persons.

Similar stories have been mentioned in the Ādi Brahma Purāṇa[21] and Śāmba Purāṇa.[22] But the story given in the Matsya Purāṇa[23] is different in many details. It is stated there that the sun had three wives namely, Saṁjñā, Rājñi and Prabhā. Raivat was born to Rājñi, Prabhāta to Prabhā and Yama, Yama and Yamunā to Saṁjñā. Saṁjñā found the brilliance of the sun intolerable, created another woman out of her shadow, advised her to serve her husband and look after the children. She herself went to her father. The sun treated the shadow as his own wife. She gave birth to two sons, Sāvarṇi and Śani and to two daughters Viṣṭi and Taptī. She treated her children affectionately and gave poor treatment to the children of Saṁjñā. Yama could not bear this and once he raised his foot to strike at her. At this

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21. Chapter 6 and 41.
22. Chapters 10-15.
23. 11.1-41.

the shadow cursed him and said, " This foot will always remain full of puss and blood and be eaten by insects". The sad Yama approached his father and related about the curse. He told him that the mother does not appear to be a real one. At this the father said to the son, " What can I do? Every body has to bear the fruits of one's actions. I give you one cock which will eat the insects and drink the puss of your foot". Yama was disappointed at his father's reply. He went to Gokarṇa, practised austerities there and pleased the god, Mahādeva. The latter made him the chief judge and sustainer of the world. After sometime the sun came to know about the real story and related everything to Viśvakarma. The latter told the former that because of his excessive heat Saṁjñā had left him. She was in Maru country and grazing grass in the form of a mare. If he got his body pared it will become attractive and his wife could come back to him. The whole body except feet of the sun were pared. In this way the idol of sun, feet are never shown. A person who worships the idol of sun having feet goes to hell. The sun after having his beautiful form went to Saṁjñā and met her sexually . Saṁjñā regarded him to be another person, took his semen through her nostrils and thus two Aśvinikumāras were born. After some time Saṁjñā recognised her husband, became much pleased and went to heaven with him.

In the Bhaviṣya Purāṇa and the Matsya Purāṇa we find that 9 children were born to Saṁjñā. But in the Bhaviṣya three children were born to the Shadow and three to Saṁjñā in the Uttarakuru, but in the Matsya we find that 4 children were born to the shadow and 2 to Saṁjñā in the Maru country. There is no mention in the Matsya about the quarrel between Yama and Taptī and the country where Saṁjñā became a mare is Maru and not

Uttarakuru as mentioned in the Bhavisya Purāna. The Markandaya Purāna's (Chapters 77 and 78) story about the children of sun differs in certain respects from the Bhavisya Purāna also. It is mentioned that the sun got a son, Mama, from Saṁjñā. As she shut her eyes when the sun gazed on her, he became angry and spoke to her, "Because you always imprison your eyes at my sight, so you shall give birth to Yama, the imprisoner of mankind". At this Saṁjñā became agitated. The sun spoke in anger, " Now you have seen me, you shall, therefore, give birth to a daughter, the river Yamunā". Saṁjñā then went to her father's house and left her shadow behind with instructions to serve the sun. She stayed with his father for some time but had to leave that place when being asked by him. The shadow gave birth to two sons and one daughter. Due to maltreatment Yama raised his foot to strike at her mother. She cursed him and said, " This foot of yours shall fall to the earth". The matter was reported to the sun. He questioned his wife but she kept mum. The sun became enraged and was prepared to curse her. Thereupon the whole story was unfolded. He went to his father-in-law's house and inquired about his wife. He was informed that due to his excessive splendour Saṁjñā has left him. He could meet her if his body becomes attractive. Viśvavkarman advised him to get his body pared on a lathe. The needful was done and the sun went to Northern Kuru to meet his wife. Thinking him to be a stranger she got his semen into her nostrils and it gave birth to two Aśvinikumāras. After it another son, Revanta, was born to her. The sun made an end of the curse by saying, "That insects taking flesh from his foot shall fall to the earth."

All these stories were meant to explain the custom of dressing the legs and feet of the sun with trousers and boots.

In India the gods are not clothed in this dress. As a matter of fact shoes are an anathema to Hindu gods and sense of purity. But when the sun god with Iranian features was incorporated into Hindu religious figures some explanation had to be sought for covering the legs and feet of this god with leggings and boots. The natural explanation was that this was done to word off the evil effects born of the sight of the feet of the god. So it came to be held that the feet of the god are inauspicious and had to be concealed from the view. The above stories held this purpose behind them.

The Bhavisya Purāna does not regard the two wives as human beings and the sun as a person when it states that Rājñi[24] is the sky and Niksubhā is the earth. The sky sends down rain and the earth grows corn and thus the life of the people moves. In order to highten the importance of sun, Manu, the first king, is made his son. Yamunā and Taptī, the two important and sacred rivers have also been included in his family. The birth of two Aśvinikumāras is also not without significance. One of the important characteristics of sun is his competence to remove sickness to which references have already been made. Thus Aśvinikumāras, the sons of sun, become not only the physicians of gods but also the physicians of the people. " The twin gods, the Aśvinis, are the divine physicians born out of the union of Sūrya and Saṁjñā, who had assumed temporarily the shape of a horse and a mare; their Vedic counterparts were the Nasatyas, the Indo-Iranian deities, who are mentioned along with Indra, Mitra, and Varuṇa in the Boghazqui inscription. Their images

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24. Bhavisya Purāna. 1.79.4b.

त्वयोर्ई राज्ञो योर्ज्ञया निक्षुभा पृथिवी स्मृता ॥

are rarely described in the text. The Bhavisya Purāna (Brāhma Parvan Chapter 124, verse 20) while describing the figures of various attendants of sun-god, says that the Aśvins should be placed on either side of Sūrya and as they were born out of the union of the sun and his wife assuming the form of horse and mare respectively, they are called Aśvins[25]". In the Sūrya statue from Sikar they are shown to be standing on both the sides of the main deity. In the colossal sun's statue from Varmana (Sirohi) standing Aśvins appear as attendants on both the sides of Sūrya. Raivant was appointed the keeper of horses due to the fact that sun's chariot is drawn by horses, and therefore, a person is needed to look after them. Yama, one of his sons, is raised to the position of Dharmarāja, the protector of the people and the lord of the pitrs. Thus we find that the authors of the Bhavisya Purana, faithfully following the traditional way of weaving human elements with myths, tried to popularise the cult of this god by making him supreme in the eyes of the people.

iv. Eulogy of the Sun-god

A large number of passages scattered here and there in many chapters in the Bhavisya Purāna have exalted and extolled the qualities of the sun to such an extent that he becomes the highest god. In order to fulfil the aspirations of the people for whom this cult was meant, this god is made more human, more philosophical and more mythological. It has been rightly observed that " the worship of latter deities mentioned in many Purānas is generally sectarian and often emotional. The devotee selects

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25. V.S. Agrawala, 'Aśvins in Sculptures from Rajasthan', Journal of Indian History, April, 1963, p. 227.

one for his adoration and this selected deity becomes not merely a great god among others, but a gigantic cosmological figure in whom centre the philosophy, poetry and passions of the devotee. He is god almost in the European sense"[26].

Brahmā says to Yājñavalkya, "The god who dispels darkness of the whole world, gives light to the three worlds, is eternal, indestructible, omnipresent, god of all gods, foundation of the whole world and preserver and destroyer of the world. He is the light of all. None can equal him in excellence and eminence"[27]. Brahmā, Viṣṇu and Śiva are given a subordinate position and allotted duties of creation, preservation and destruction respectively by the grace of sun. They are seen worshipping this god and depend on him for the rights and privileges enjoyed by them. The cosmic form of the sun given in the Bhaviṣya Purāṇa[28] bears ample testimony to the fact that the cosmic god, like that found in the Gītā, had attained a considerable importance by that time. The authors of this Purāṇa thought it fit and advisable to bring their sectarian teachings in line with other cults and borrowed ideas from other sources. "Concentrate your mind on me (sun). Worship me with devotion,

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26. Charles Eliot, Hinduism and Buddhism, Vol.II (ed.1957),pp.136-37.
27. Bhaviṣya Purāṇa. 1.66.50-54.
28. Ibid., 1.160.29-46.

think that I am present every where. You will be redeemed from all the sins and attain salvation[29]".

In the same way the Śāmba Purāṇa begins with the salutation to the sun. There he is stated as the cause of creation, protection and destruction of the world and is the sould of the Pitāmaha, Nārāyaṇa and Śaṁkara, whose manifestation are the three Vedas and who pervades the universe in the form of Śakra, Vahni, Yama, Varuṇa, Samīraṇa (Vāyu) Dhanada and others who crowd the quarters.

In the Ādibraham Purāṇa (Chapter 29) the sun has been stated as the highest god. He creates, sustains and destroys the world. All the gods, ṛsis, men, gandharvas etc. worship him. People of the four āśramas are devoted to him and get all the desired fruits of this world and of the next world from him. He is the soul of all. He is the father, mother and guru of the whole world. Famous kings like Janaka and ṛsis like Vyāsa reached the abode of sun. In the Mārkaṇḍaya Purāṇa (Eng. Trans. Chapter 78) the sun has been enlogised in high terms. It is written that the sun is the universal cause, the illuminator, maker of night, twilight and moonlight. With the touch of the rays life comes in this earth, water and other objects are cleaned. Thou verily art Brahmā's form; the highest and the lowest also! Moreover thou art material and

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29. Bhaviṣya Purāṇa. 1.62.19-20.

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु।
मामेवैष्यसि युक्त्वैवमात्मानं मत्परायणः॥
मद्भावना मद्यजना मद्भक्ता मत्परायणाः।
मम पूजाकराश्चैव मयि यांति लयं नराः॥

non-material; thou art nimute and yet thou does exist in massive shape! Thou hast the form of time, composed of moments, Kashthas and other divisions of time, yet subject to decay! In the same way it is stated in Chapter 102, 20-21 that the adorable sun, whose self is the Veda, who abides in the Veda, whose self is Veda knowledge, is called the supreme soul. And he, the eternal, who is the cause of creation, permanance and dissolution, on taking recourse to passion, goodness and the other qualities, acquires the name of Brahmā, Visnu and other gods. Similar eulogy of the sun is also mentioned in the Visnu Purāna.[30] It is stated there that " The Sovereign sun, oh Brāhman, the cause of day and night, perpetually revolves, affording delight to the gods, to the progenitors and to mankind. Cherished by the Sushumna rays of the sun, the moon is fed to the full in the fortnight of its growth; and in the fortnight of its wave the amboosia of its substance is perpetually drunk by the immortals, until the last day of the half month, when the two remaining digits are drunk by the progenitors: hence these two orders are being nourished by the sun. The moisture of the earth, which the sun attracts by his rays, he again parts with the fertilisation of the grain, and the nutriment of all terrestrial creatures; and consequently the sun is the source of subsistence to every class of living things, to gods, progenitors, mankind and the rest. The sun, Maitreya, satisfies the wants of the gods for a fortnight (at a time); those of the progenitors once a month; and those of man and other animals daily".

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30. H.H. Wilson (English Trans.) ed. 1961, p. 193.

Similar ideas are also found in Iran. Mithra is praised in almost identical terms. He is invested with similar qualities and capacities. E. Herzfeld in his 'Zoroaster and his World' Vol. II, pp. 472-73 has translated some eulogies of Mithra, which can be fruitfully compared to the verses addressed to the sun, in the Bhavisya Purāna, quoted above. However, there seems to be some difference in the characters of the two gods. Whereas in Iran much emphasis was laid on the autheratative aspects of Mithra, in the Bhavisya Purāna, his creative function was stressed. In Iran, Mithra became the prototype of an earthly deposit, but in the Bhavisya Purāna, sun was a cosmic force, almost philosophical in concept. Though in Persian language Mihr (derived from Mithra) means love or friendship, yet his methods of correcting the wicked are violent, cruel and arbitrary. They do not harmonise with his own nature. He is stated as the god of war..." ... he is also a god of war whose treatment of his enemies, in its savagery, recalls the wanton cruelty attributed by Zoroaster to the followers of the Lie. The principal agent of his vengeance is Verethraghna who furiously persues his perfidious enemies in the form of a raging boar:

"We worship Mithra of wide pastures in front of whose speeds Verethraghna, Ahura-created- in the form of a boar, aggressive, sharp in tooth, a male, a boar, sharp in tusk, unapproachable, a killer at once blow - furious, slobbering at the snout, the mighty: iron its fore feet, iron its hind feet, iron its tendons, iron its tail, and iron its jaws. Filled with rays and a hero's valour he catches up with his enemies and violently

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31. R.C Zaehner, The Dawn & Twilight of Zoroaster, pp. 100-102.

(?) smites them down, nor does he deem that he has dealt them a blow or inflicted a wound until he has smashed the vertebrae, the pillars of Life - the vertebae, the spring of vitality. At one blow he hacks to pieces everything in bones and hair, brains and blood of men who break their contracts he smashes them together on the ground."[31]

This difference in outlook and emphasis may be ascribed to the growth of two types of thought complexes in these two countries. In Iran, the drift was towards a materialistic stand point, in India, the trend was towards a philosophical approach.

v. Offerings to the Sun-god

One of the popular methods of pleasing the sun, as is the case with the other gods, is to make offerings to him. The usual offerings are flowers, fruits, corn, milk, ghee, dhūpa, incense etc. But of special significance are things of red colour like red sandalwood, kāravīr flowers, cakes make of gur, dhūpa[32] etc. We come across similar ideas expressed in the Ādibraham Purāna[33]. In various passages of this Purāna it is written that offerings of an earthen lamp, Sandalwood, red flowers etc. to the sun bestow on the devotee many rewards. Even salutation is not without its fruits. "All the physical, mental

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31. R.C. Zaehnar, The Dawn & Twilight of Zoroaster, pp. 100-101.

32. Bhavisya Purāna. 1.47.70.

करवीरं यथेष्टं तु तथा रक्तं च चन्दनम्।
यथेष्टं गुग्गुलं तस्य यथेष्टं पायसं सदा॥

33. Ādibraham Purāna.28.38-50.

and moral sins of an individual are washed away at the ~~solution~~ salutation of the sun."[34] "People who salute sun with bowed heads wash their sins immediately"[35]. These red objects are said to have cured the sun and removed his suffering. In this connection it is also noteworthy that among the sun worshipping Slavs of the Kiev regions in Russia cakes of red colour were offered to the sun.[36] The Garuda Purana devotes three chapters to the salutation of the sun. In Chapter VII it is stated that "O bull-emblemed deity, one should adore the sun and other planets by offering them seats, conveyances, water for washing feet, Arghya, water for rinsing mouth, water for bathing, raiments, sacrificial threads, scents, flowers, incense, lamps, and salutation, by circumambulating them and performing the ceremony of Visarjjana (the withdrawl of life).

Similar offerings were also given in Iran. "To the sun, to fire, to Ahura Mazdah, sacrifice was offered of flowers, bread, fruit, perfumes, sheep, camels, horses, asses and stags, anciently as elsewhere, human victims had been offered too."[37] The sacrifice of a bull was a very common feature. It was killed in a certain way. "Mithra subdued the savage beast and dragged it into his cave by the hind legs and then stabbed it in the heart with a broad dagger; he did this at the bidding of the sun, which was conveyed to him by the Raven."[38] But the practise of human

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34. Adibrahma Purana. 28.61.

35. Ibid., 28.19.

36. M.N. Dutt. (Eng. Trans.), 7,16 and 39.

37. Will Durant, The Story of Civilisation, Vol. I, p. 372.

38. Clement Huart, Ancient Persia and Iranian Civilisation, (ed. 1927), p. 115.

and animal offerings was abandoned by the Magas in India. But in some parts of South India this practice persists but with the change in the object. "The Dravidians and the Kolarians regard the sun as the Parmeśvara and worship him with prayers and sacrifices. The most popular form of offering is a white cock, whose head is struck off at the village shrine."[39]

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39. A.S. Gedan, 'Sun, Moon and Stars (Hindu)', Encyclopaedia of Religion and Ethics. Vol. XII, p. 84.

(b) Brahmā-worship

(1) Introduction

Brahmā is the first member of the Hindu trinity charged generally with the duty of the creation of the world. The Vedic Literature, Epics and Smṛtis also allot him this duty. His more concrete form is found in the Maṇḍaka Upaniṣada. He is described there as the first of gods who is the creator and preserver of the universe. In the earlier part of the epic literature he is known as creator, preserver and destroyer of the world. "He created death (above), that the world might be preserved, but he is also known as the god, 'whose anger burnt the world' (12,257,16)..... 'Surely, said Mātali, 'this must be the destruction of the world which is caused by Brahmā[1]". "He is at once creator, preserver and destroyer, combining in himself, in the earlier epic, the functions later appropriated by another gods[2]". The Bhaviṣya Purāṇa[3] mentions that he creates, sustains and dissolved the world. It appears that during the time of his supremacy he had all these three duties. But at a later stage the duties of preservation and dissolution of the world were taken away from him. In the struggle, among the Brāhmaṇas to elevate their respective gods, every effort was made to present the sectarian gods as the highest deities with vast powers. In this atmosphere Brahmā's position suffered considerably. His two functions of preservation and destruction of the world were taken from him by Viṣṇu and Śiva respectively. This process

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1. E.W. Hopkins, Epic Mythology, (ed. 1915), p. 196.
2. Ibid., p. 189.
3. Bhaviṣya Purāṇa, 1.17.5b - सृजत्येष जगत्कृत्स्नं पाति संहरते तथा

started in the later part of the epic. " The view that Brahmā was the Ādi-deva or original god, is modified only in the later epic by his superiority being set aside in favour of Visnu or Śiva with one exception[4]".

ii. Powers and Worship

He has vast powers to bestow happiness on his devotees. The Bhavisya Purāna devotes a large number of stanzas in eulogizing the worship of this god. "The rewards gained by his worship are many time more than the rewards gained by austerities, donations and Yajnas[5]". "There is no god like Brahmā and no teacher like him[6]". Each Veda is said to have sprung from his head. As Vedas are the reservoir of learning and wisdom, so Brahmā is regarded as the god of wisdom. Intellectuals are particularly devoted to him. His wife, Saraswatī, is called the goddess of learning and is worshipped as such.

..... " there was a Brahmā cult, otherwise Varāhamihira (cf pt.i Chap. IX installation) would not have given equal injunctions of the installation of the images of Brahmā by only those who were well versed in the Vedic lore[7]". This is also stated in various stanzas of the Bhavisya Purāna. "A person, who builds a temple for Brahmā, goes to heaven and enjoys all pleasures at that place[8]". The author of this Purāna extol the rewards of

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4. E.W. Hopkins, Epic Mythology (ed. 1915), p. 192.

5. Bhavisya Purāna. 1.17.17.
सर्व यज्ञतपोदानतीर्थ वेदेषु यत्फलम्।
तत्फलं कोटिगुणितं लभेद्वेध! प्रतिष्ठया॥

6. Ibid., 1.17.42 A. नास्ति ब्रह्मसमो देवो नास्ति ब्रह्मसमो गुरु:।

7. D.N. Shukla, Hindu Canons of Iconography, Vol. II (ed.1958) p. 187.

8. Bhavisya Purāna. 1.17.18. कञ्जजं स्थापयेद्यस्तु कृत्वा शालं मनोरमम्।
सर्वाङ्गमोदितं नृत्यं कोटिकोटि गुणं लभेत्॥

the worship of Brahmā to a great extent by stating that " A person, who even having evil motives, sweeps the temple of Brahmā gets the desired fruits."[9]

iii. Causes of the Decline of Brahmā's Position

Various causes for the decline of the power and position of this god are given below:

1. Brahmā does not correspond to any particular phenomena of nature like fire, sun, etc. In the great struggle among various gods for gaining supremacy at the cost of others, started by Brāhmaṇas, Brahmā did not count much as he was not the representative of any natural force. It is a well-known fact that the Vedic gods represented different powers of nature and so they commanded respect and worship. The god Brahmā did not belong to the category of such gods, and therefore, in the struggle to gain supremacy he paled into insignificance.

2. Though, perhaps, originally representing some magic conceptions, Brahmā in course of time became abstract, abstruse and speculative in character, particularly through the philosophical treatises like the Upaniṣadas. This resulted in the loss of the personal traits of his character. " He had his origin and basis in speculation rather in popular cult, and, therefore, he did not appeal, inspite of his sublime character, to the religious feelings of the masses. Hence the worship of Brahmā almost became extinct."[10] Brahmā was known as Sui-generis. This indirectly showed

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10. H. Jacobi. 'Brāhmanism'. Encyclopaedia of Religion & Ethics, Vol. II, pp. 810-811.

9. Ibid. 1.17.38

कपटेनापि यः कुर्याद्ब्रह्मशालां सुमानद।
समार्जनादे वै कर्म सोऽपि प्राप्नोति तत्फलम् ॥

his supreme position. But in the great sectarian struggle, mentioned earlier, this quality was taken away from him. "Though called Svayambhu (self created), he was now conceived to have sprung out of mundance egg, or of the lotus grown in the navel of Visnu, and saved by the latter from destruction at the hands of the demon Madhu."[11] But the authors of the Bhavisya Purāna do not give him a secondary position in matters of his birth. It is stated that "after the dissolution of the world Brahmā was born."[12] As the cult of Visnu was being followed by a large number of people, so its statement that Brahmā grew in the navel of Visnu helped in eclipsing to some extent his greatness.

3. The idea of his incestuous relations with his daughter based on a primary and fundamental philosophical proposition, eventually became revolting to the conscience of the people. The Matsya, Bhāgavata and Mārkandaya Purāṇas also propagated this myth, and thus Brahmā's position was undermined. This legend helped in transferring allegiance of Brahmā to other gods. This also helped to a considerable extent in lowering his moral stature in the eyes of his devotees. Thus Brahmā's prestige suffered greatly.

4. His some what indifferent treatment and equal attachment for gods and demons expatiated in the Purāṇas seem to have been viewed with considerable disfavour by the latter Puranic religeux. His activities and impartiality led to the fundamental

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11. H.D. Bhattacharya, 'Minor Religious Sects', The Classical Age, p. 435.

12. Bhavisya Purāna. 1.17.2b,3a.

पूर्व मेकार्णवे घोरे नष्टे स्थावरजंगमे॥
स्वयंभूरभवद्देवः मुख्यश्रेष्ठश्च तु मुखः।

weakness of his character. His is the god of asceticism. He is the father of gods and demons. To win his favour, gods and demons practice austerities. Being an impartial father he grants invulnerability etc. to either gods or demons indifferently. As the demons always take advantage of his weakness, so Brahmā is ever engaged in preserving the world from his folly. His is said to have conferred immortality on wicked demons like Rāvana, Hiranya and several others. It appears that the discriminatory powers, so vital for a god, were absent in Brahmā. When people found that Brahmā confers his favours on the undesirable people without making any difference, they began to look towards him with disfavour. The characteristics of Brahmā thus became the causes of his decline in power. In this way his position was greatly undermined.

The factors mentioned above were responsible for the loss of Brahmā's prestige. The cumulative effect of all these factors led to the decline in his popularity manifest in the paucity of temples dadicated to him. Only the temples of Dudahi and Khajuraho, Vasantgarh, Unkal and Kheo, Brahmi dadicated to Brahmā are available in India.

(c) Ganesa-worship

(i) Introduction

Ganesa is an important god of the Hindus. Temples dedicated to him in various parts of India and abroad prove beyond doubt that this god commands a good following. He has an elephant head, is pot bellied and rides a rat. His form and vehicle may be a matter of ridicule for some, but he is the god of a large number of Hindus. Even today he is worshipped with great devotion at various places by a majority of people.

(ii) His Origin

His name first appears in the Rig-veda (ii,23,1) where Brhaspati is given the title of Ganapati (Gananamitva Ganapatim Havamat). In the Taittiriy-Aranyaka (x.1,5), we come across a god who possesses a twisted trunk and is known as Dantin (the one having a tusk). References to Ganesa are also found in the Aitareya Brahmana (1,21). Various scholars agree that the origin of Ganesa is humble. "Meyer affirms that it was a spirit of fecundity and of the dead incarnation with the 'mother'; Grieson and Crooke believe in a solar hero of Dravidian origin. Coomarswamy supposes that Ganesa was a Yaksa, one of the semi-gods attending on Kubera, but we do not find any of his names in the Yaksa lists, according to Miss Getty. Professor Foucher thinks of an elephant spirit of the jungle with a therianthropic evolution[1]". "Yet we must not forget that originally Ganesa was a demon god, or, to put it more politely, a jungle genius. That he should have been included in the retinue of the great lord who, followed

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1. Juan Roger Riviere ' The Problems of Ganesa's Origin in the Puranas', Purana , January 1962, p. 102.

by innumerable spirits more or less maligent, was believed to haunt the mountains and forests, was one easy step, and that seemed natural for him to take, since it is written that 'while Visnu is the god of gods, Śiva is the god of demons,' to rise in rank until he became the commander of those hoards and thus to enter the inner circle of the cortege of Śiva was a justifiable promotion whether due to seniority or due to choice"[2]. The Bhavisya Purāna has a different story to tell about the origin of this god. It states that, " in olden days all the jobs of the people were done without any difficulty. This meant that people could remove their difficulties themselves. In this way they became proud. Therefore, the Creator created Ganeśa to remove the troubles of the people." The idea was that the difficulties of the people would not be removable by themselves but would be removed only through the good offices of Ganesa, who was to be propitiated by adequate worship.

The former view represents Ganeśa as a god of demons, a pre-Āryan god. The latter view treats him as a full fledged Hindu god, who removes obstacles and bestows success. It appears that Ganeśa was accepted as an Āryan god when the latter had completely overawed the primitive people and their living together had started a process of give and take in the cultural field. After the Āryanisation of this god he is said to have been born from Śiva, who had already attained a considerable prestige among the Āryans.

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2. Allice Getty, Ganeśa, Introduction (ed. 1936), p. xx.

iii. Powers and Qualities

Many writers agree that the chief duty of this god is to remove obstacles from the path of human beings. The completion and incompletion of a certain undertaking is due to the favour or fmx frown of this god. He is the 'king of obstacles', 'destroyer of obstacles' and 'bestower of success'. "The god with the elephant head, who clears away obstructions, and inspires prudent resolutions, whom every Hindu, however, invokes before undertaking anything, and who in his character of patrons of letters and artists, is mentioned at the beginning of almost all books"[3]. In the Varāha Purāna Śiva after his birth said to Ganeśa "Thou shall be the chief of Vināyakas and Ganas and success and disappointment shall spring from thee. Thou influence shall be very great. On all occasions you will be the first god to be invoked. A person, who fails to worship you before undertaking any job, cannot aspire to fulfil his objectives". Similarly there are various passages in the Bhaviṣya Purāna stating the extra ordinary powers which this god can bestow on his devotees.

iv. Signs of Ganeśa's Anger

The Bhaviṣya Purāna[4] mentions many signs signifying the indignation of this god. These are " When a person takes bath in oil in dreams, observes naked people, is sad without any reason, finds that some body follows him, the king does not get his kingdom, teachers do not teach and the pupils do not learn,

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3. A. Barth, Religions of India, (ed. 1982), p. 256.

4. Bhaviṣya Purāna, 1.23.6-11.

agriculture is not successful, trade fails etc." Similar signs have been stated in Mānavagrhyasūtra, (2.14) " when possessed by the (Vināyakas) a person finds sods of earth, cuts grass and writes on his body, and sees in dreams water, men with shaved heads, camels, pigs and asses, etc., and feels he is moving in the air, and when walking, sees some body persuing him from behind. Again when possessed by these, princes do not obtain the kingdoms though qualify to govern, girls do not obtain bride-grooms, though possessed of necessary qualities, women do not get children, even if otherwise qualified and the children of other women die. A learned teacher qualified to teach does not obtain pupils and there are many interruptions and brakes in the course of students. Trade and agriculture are also not successful[5]".

The usual ways of pleasing Ganeśa are through bath, offerings, food, flowers etc. The Brāhmaṇas should be fed and given donations in the form of cash and kind at the time of the worship of this god.

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5. R.G. Bhandarkar, Vaisnavism Saivism and Minor Religious Sects. (ed. 1928), p. 210.

Hell and Heaven

The theories of rewards and punishments in heaven and hell respectively, enunciated by the Hindus, as if the rewards and punishments in this world were not sufficient, have moulded their lives, thoughts and actions to a considerable extent. The belief in the existence of life after death has been the sheet-anchor of the Hindu thought. Such a belief has facilitated the propagation of the ideas of hell and heaven. It is quite true that references to these ideas are found in Vedic literature but the Epics and Purāṇas have played a prominent part in popularising the pleasures of heaven and the pains of hell. They have a powerful psychological appeal for the masses. The Purāṇas, which were meant for the laity, communicated such ideas in every home of the Hindus and, therefore, we find the repulsion for the hell and attraction for the heaven in the minds of majority of the Hindus.

(d) Hell

1. Definition and Conception

The word naraka is derived by Nirukta in two ways (ni + araka), viz. as meaning 'going below' (the earth) or (na+ra+ka)' where there is not the slightest place of joy'. In another place, while describing the 'putra' (son) the Nirukta (ii.11) declares that the son is called putra because he saves (the father) from the hell called put. According to Gautama, naraka is a particular place where a man has to dwell in distress and sorrow. The idea, that naraka is a place of distress and suffering, and is below the earth, has been accepted by many writers. The word naraka is not found in the Rig-veda

though the idea is there. The sage prays to Viśva-devas, 'save me from the pit, from falling down into it"[6]. In another stanza[7] the poet calls upon Indra and Soma to throw down the evil doers into deep darkness[8]. The same idea is repeated when it is stated that people disliked by Soma disobeying his orders are thrown into a pit. These passages provide us with an idea that naraka is a place below the earth, is a pit and is dark and deep. This must give an impression of awe and dread to the wicked and the sinners who will be thrown there. The Rig-veda does not mention anything about the horrors of naraka. Afterwards from the Atharva-veda upto the Purāṇas, the ideas of hell became quite prominent. The agonising conditions of the road leading to the abode of Yama, his personality, his various emissaries, different narakas meant for different kinds of sinners and the most pathetic and horrible picture of the sinners - all these things have been written in a most detailed manner by various writers[9]. In the Atharva-veda it is stated that those who spit on the face of a Brāhmaṇa, or who exact money from him, have their hair pulled in the midst of a river of blood. In the Satapatha Brāhmaṇa (11.6.1.4.) we come across the torments of hell viz. men cutting up the limbs of others one by one for crimes committed. The epics and Purāṇas have tried their best to popularize the ideas of hell and the conditions prevailing there.

Number of Hells

Authors do not agree as to the number of various hells.

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6. Rig-veda. 2.29.6.
7. Ibid. 7.104.3.
8. Ibid. 9.73.8.
9. Atharvaveda. 5.19.3.

The Vāyu Purāṇa (Chap. 101) mentions 27; the Visnu Purāṇa (Chap. 6. pt. ii) 26; the Garuda Purāṇa (chap. 57) 26; the Ādibrahmāṇda Purāṇa (Chap. 24) 21 and (chap. 100) 22 hells. Manu (iv. 88-90), Yājñavalkya (iii. 222-224), Visnu (43.21-22) and the Agnipurāṇa (371.20-22) enumerate 21 narakas. There is some difference with regard to the names and order of hells in the different Purāṇas. The Bhavisya Purāṇa does not give the number of hells.

iii. Conditions of the path leading to the Abode of Yama

Sinners and evil doers must taste the bitter fruits of their past sins as soon as they walk on the road leading to the residence of Yama. A very graphic description of this path full of pains, agonies and tortures has been presented in the Bhavisya Purāṇa (iv.6.23-58). A similar story is related in others Purāṇas as well. This path is full of ø thorns, needles, stones, snakes, venomous insects, beasts and similar poisonous animals. There is neither shade nor water. The messengers of Yama drag the sinners on this path mercilessly. They are beaten cruelly. They are friendless, hopeless and helpless. None comes to their aid. The lips and throats of the sinners become dry. They weep and cry, but it has no effect on the messengers of the god. "All go to Yama over a dreadful road on which the pious fare-better than the wicked"[10]. The sinners are scolded with severe and unkind words. They are pounced upon by vultures and pierced by sharp weapons. They pray for mercy from the merciless and cruel dutas and recall their past events. But it is no% use crying over spilt milk. All sorts of pains are

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10. J.A. MacCulloch, 'Eschatology'. Encyclopaedia of Religion & Ethics, Vol. V, p. 376.

inflicted on their bodies. We come across similar ideas in the Avesta also.

'After death the soul hovered near the body for three days and nights - if righteous, assisted by Srosh against demons; but if evil, tormented by evil angels. Then, according to its condition it started from the other world with an escort of good or evil beings. Now the Chinvat bridge was reached. Here the righteous met a beautiful virgin - the sum of his good deeds - who conducted him to Paradise, where he was introduced to Ahura, welcomed by Vohumano, and given heavenly raiments and a golden throne, and (according to the later belief)the wicked met an ugly hag - embodying his evil deeds - who led him to hell, 'the obscure world"[11]. "It is as horrible as a dense jungle, but no trees gives shade, as one goes to it. There is no water to drink, no place to rest..... There is a river called puspodaka, which is as pus to those who have done ill, but sweet water to those who have given life to others"[12].

iv. Description of Yama

The duties and functions of Yama have under-gone considerable changes since the time of the Rig-veda. He is an Indo-Iranian deity and is praised in the Rig-veda. The Rig-veda (x.14.1) calls him a king and his duty is to gather together people. He is the first person to reach heaven. He has two dogs. These are his spies and move among men and mark their deeds. In the Rig-veda (x.165.4.) Yama is identified with Mrtyu (death) or

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11. J.A. Mac Culloch, 'Eschatology'. Encyclopaedia of Religion & Ethics, Vol. V, p. 376.

12. E.W. Hopkins, Epic Mythology (ed. 1915), p. 109.

the owl (an evil omen). A kapota is said to be the duta of the god.[13] In the Aitareya Brāhmana Mrtyu is credited with having fetters and wooden maces for catching erring men. Thus we fin d that dread, fear and horror are gradually associated with the person of Yama. The two dogs as the spies of the god and the idea of Mrtyu produced in the minds of people of a sense of fear. "Thus, though in the Rig-veda, Yama is a god and mostly a beneficial ruler, there is an element of fear associated with him as the two prying dogs, that guard the way to heaven, and his being called Mrtyu would suggest".[14] The presence of two dogs with Yama has its resemblance in Iranian Mythology. "According to the Rig-veda (x.14.11) Yama is the next world is accompanied by two dogs; according to the Vendidad xiii.9 and Bundehishn (supplementary chap. Ist. verse), the Chinvat Bridge at the frontiers of the celestial world is guarded by spiritual dogs".[15] The Epics and the Purānas popularise the idea of Yama and allot him the duty of punishing the evil doers. He is the chief of the hells and sends the sinners to different hells for their bad deeds. His personality is described in a graphic, moving, dreadful and awe-inspiring way in the Bhavisya Purāna.[16] It mentions that Yama with his long and horrible moustaches and beard, lips trembling with anger, dreadful face, with a garland of red flowers, an incarnation of fear, appears to engulf the whole world. By his side are sitting various emissaries with their horrifying gestures and strange looks. All the diseases are also present. Different kinds of sharp weapons are lying there which are pressed into service at his command.

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13. XII.3.
14. P.V. Kane, History of Dharmaśāstras, Vol. IV, p. 159.
15. F.C. Davar, Iran & India through the ages, (ed.1962), p.21.
16. IV. 6.65-72.

Citragupta, the chief of the Yama's staff, knows the account of all the individuals. The sinners witness this horrible scene and tremble from top to toe.

After passing through the dreadful road to hell the sinners are presented before Yama. The dreadful personality of this god is quite sufficient to frighten them.

v. Torments in the Hell

The agonising story of the torments in hell is painted in a most horrible and dreadful way by many Purāṇas. The god Yama pressed into service all deadly beasts, poisonous insects and cruel birds to punish the evil doers. The sinners are boiled in hot oil and compelled to embrace red hot iron pillars. Nails are driven into their bodies, their parts are cut and dried and other innumerable pains are inflicted on them. Water and food are denied to them. They are thrown into a pit of pus and urine. They have to stay in terrible darkness. They have to pass through the midst of unclean and filthy things. They are struck with arrows and cut into pieces. They are mercilessly dragged, beaten, thrashed and punished. If they cry for aid or seek for mercy they receive further beating. They are thrown from high mountains and rolled on hot sand. The emissaries of Yama are never tired of inflicting pains on the damned. There are different punishments for each kind of sin and for each part of the body. The part by which a person commits a sin is cut, boiled, tormented, separated, eaten by insects and even powdered. We come across similar ideas in Iran also. " In it there is neither pleasure nor joy, all is stench and pollution, pain and punishment, affliction, suffering, misery and discomfort - all this, too, to an infinite degree so that there can be no comparison with earthly pains and whereas,

on earth, the fear of some future evil is usually worse than the evil itself, in hell the reality for exceeds the dread"[17].

But the irony of fate is that the sinners do not die. They cannot.

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17. R.C. Zaehner, The Dawn & Twilight of Zoroasterianism, p. 307.

e. Heaven

Heaven is the seat of all happiness. Śabara maintains that by heaven we mean joy and not the object which is the source of joy. This definition shows a state of mind which experiences joy or happiness. The general idea of the Purāṇas is that it is a place situated about the earth where every individual enjoys the fruits of his good deeds. But it is not a permanent place for the people to live. The individual returns back to the earth after the exhaustion of the effects of good actions. The Bhavisya Purāṇa maintains that heaven is a place of enjoyment and the earth a place of action.

1. Conception of Heaven

The Rig-veda has clear reference to heaven. It states that a devotee or a doner goes to heaven and enjoys the company of gods. He implores the gods for granting immortality to the worshippers.[2] In another stanza it is mentioned that all kinds of happiness are available in heaven and the desired of the residents are fulfilled. From the study of various passages of the Taittareya Saṁhitā (vi.6.9.2), the Taittareya Brāhmaṇa (1.5.2.5-6) the Śatapatha Brāhmaṇa (xi.1.8.6.),[3] P.V. Kane concludes that 'these passages are enough to establish that the state of the pious after death and of heroes killed in battle was one of happiness in heaven, that there the food and material things (such as honey, ghee), that a person needs in this world are available

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1. Rig-veda. 1.125.5.
2. Ibid. ix. 113.11.
3. History of Dharmaśāstras, Vol. IV. p. 157.

in greater perfection and abundance'.

ii. Pleasures in Heaven

As hell is full of different kinds of pains and afflictions, so heaven is full of different kinds of pleasures and happiness. Mental and physical pleasures are available in abundance there. Beautiful gardens, perfumed flowers, company of gods and the service of damsels are a few things to mention. The Brahma Purāṇa[4] mentions that the generous donors go to heaven where they enjoy the best pleasures in the company of Apsaras. They stay there in the heavenly garden called the Nandana. When they fall from heaven they are born in rich and noble families. Such references are also found in the Mahābhārata (Vanaparva 186.6-7); the Matsya Purāṇa (276.17) etc. The Bhavisya Purāṇa in various passages mentions that all desires, which generally remain unfulfilled in this world are fulfilled in heaven. Beauty, children, good fortune, health, long life, dance, delicious dishes, beautiful palaces etc. are available in plenty in heaven.

Thus we can say that heaven is a place of pleasures. It is a place above the earth. The Purāṇas, which broadcaste the ideas of hell and heaven, and which have attained the position of the fifth Veda or the 'Veda of the laity', were never subjected to intellectual analysis. Such attempts, during the days of Brāhmaṇic supremacy and intense religious fervour, might have been regarded as heretic. Thus such ideas travelled without opposition and gained currency to a considerable extent. Hell and heaven have become part and parcel of every day life of the Hindus.

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4. 225.6-7.

111. Conclusion

The conclusions of this chapter are summarised below:-

1. The sun-god is all prominent and a major part of the Purāna is related to him.

2. Besides the sun-god, Brahmā and Gaṇeśa are also given some prominence, as is clear from the allocation of some chapters to them.

3. Śiva and Viṣṇu are incidently referred to.

4. Other gods are not mentioned.

The relative position and prominence of various gods will be clear from the number of chapters and verses devoted to them in this Purāṇa.

Name of the God.	Chapters.	Verses.
Sun	131	4933
Brahmā	2	144
Ganeśa	5	117

Though, as said above, the Bhaviṣya Purāṇa is the work of sun worshippers, it has also incorporated the materials pertaining to the worship of Brahmā and Gaṇeśa. It can be concluded that the worshippers of Brahmā joined hands with the worshippers of sun in order to further strengthen their position. They allied themselves to the worshippers of Gaṇeśa, because he had come to occupy the foremost place in popular Hinduism, being considered the remover of obstacles. In this way, we observe a sense of synthesis between the respective cults in an effort to entrench their position within the ambit of Hindu society.

In the Bhaviṣya Purāṇa much of prominence is also given to the conceptions of hell and heaven. Though these conceptions are post-Vedic and contain many elements of semetic dualism

which later on crystallised into the dichotomy of light and darkness in Indian religion, they got a firm hold on the popular mind in India, and were associated with the ideas of retribution and reward, current among the people. It appears that in order to win popularity and command the following of the common people, the authors of this ~~xxfixxxix~~ Purāṇa gave a long space to the treatment of such topics. This also reflects the tendency of the authors of this Purāṇa to broadbase and broadcast their cult, mentioned above, among the people by imbibing and assimilating those beliefs and practices which had a firm hold on their minds.

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CHAPTER IV

SOCIAL ORGANISATION AND THE CASTE SYSTEM

The caste system is a unique system of Indian society. A clear understanding of this ~~xxxix~~ society is impossible if the evolution and development of caste system is not properly understood in its various stages. The literature on caste, its nature and scope and the circle of its influence is so vast and varied, conflicting and contradictory, that it becomes difficult to present it in a proper perspective in the different stages of its development. A study of the institution of caste, which has devout advocates as well as uncompromising critics, is not only necessary for understanding the structural evolution of the Hindu society, but also useful for understanding various other aspects of its history, culture and civilisation.

1. ORIGIN OF CASTES

The earliest references to caste system are found in the Purushasukta of the Rig-veda, which is regarded by several scholars as a later composition. It states that the Brāhmana emerged from the mouth of the Ādi Purusha, the Kaatriya from his arms, the Vaiśya from his thighs and the Śūdras from his feet. "Of the Upanisadas, the Brhadaranyaka gives an account of the origin of the varnas in this ways In the beginning there was Brahman only. But alone, he could not prosper well. Therefore, he further created a form or a pattern or type with a view to welfare, viz. the Kshatra; this consisted of the gods Indra,

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1. X-90.

Varuna, Soma, Rudra, Parjanya, Yama, Mrityu and Isana ... Still however, Brahman found that it could not fare satisfactorily: therefore it created the Vaiśya in the form of the gods, Vasus, Rudras, Ādityas, Viśvedevas and the Marutś. Even then, Brahman could not make much progress: so it created Śūdra varna in the form of the god Pushan. In spite of these creations, again, Brahman did not develop well: therefore, he still further created the form of Dharma for welfare"[2]. In the Mahābhārta a slightly different account of this myth is given. There we are told that the first three castes were created first, and the Śūdras afterwards for serving the other three castes. Another account of the origin of the castes given in the sama text is[3] that Brahmā had six sons born of his mind. They were Marichi, Atri, Angira, Pulastya, Pulaha and Kritu. Kaśyapa was the son of Marichi. The whole creation was born from Kaśyapa. Still[4] another account of this theory is found in the same text where it is stated that the Brāhmana was created to preserve the Vedas and the knowledge of the scriptures, the Ksatriya for ruling the earth and protection of the people, the Vaiśya for supporting the two other varnas (mentioned above) and his self by cultivation and trade, and the Śūdra to serve the other three castes. According to the Visnu Purana, Sanaka, the son of Gritasmada, created the

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2. P.N. Prabhu, Hindu Social Organisations (ed. 1963), pp.291-92.

3. Ādiparvan. 65.10, 11.

4. Śānti Parvan. 72.6-8.

5. 4.8.1.

four castes.[6] The same Purāna, at another place, states that Bhārgabhumi, the son of Bhārgava started the four castes. In the Padmapurāna[7] it is stated that Brahmā created the Brāhmanas first. After it all the other castes were born from him.

The Bhavisya Purāna[8] does not mention mythical or divine origin of the caste system. It states that the worshippers of Brahmā were called Brāhmanas, the defenders from aggression were styled as Ksatriyas, the followers of trade and agriculture were known as Vaiśyas and the people discarded by Śrutis were called Śūdras. "Brāhmanas, Ksatriyas, Vaiśyas and Śūdras have divided themselves into different castes[9] on the basis of their actions and dispositions. "People gifted with the intellectual and moral qualities became the Brāhmanas, those endowed with the martial qualities were styled as Ksatriyas and those possessing business qualifications were known as Vaisyas."[10] "People who

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6. 4.8.9.

7. Uttara Khanda. 38-44.

8. I.44.9-10. बृहत्त्वाद्भगवान्ब्रह्मा नामेयस्तस्य ये जनाः।
भक्त्यासक्ताः प्रपन्नाश्च ब्राह्मणास्ते प्रकीर्तिताः॥
क्षात्रियास्तु क्षतत्राणाद्वैश्या वार्ताप्रवेशनात्।
ये तु श्रुतेर्दूरितं प्राप्ताः शूद्रास्तेनेह कीर्तिताः॥

9. I.44.24. ब्राह्मणा क्षात्रिय विशां शूद्राणां च परन्तप।
कर्माणि प्रविभक्तानि स्वभाव प्रभवैर्गुणैः॥

10. 1.44.25,26,27A.
शमस्तपो दमः शौचं क्षांतिरार्जवमेव च।
ज्ञानं विज्ञानमास्तिक्यं ब्रह्मकर्म स्वभावजम्।
दानमीश्वरभावश्च क्षात्रं कर्म स्वभावजम्॥
कृषि गोरक्षमास्थैर्यं वैश्यकर्म स्वभावजम्।

were infirm, with less impressive personality and stamina were known as Śūdras."[11] Thus this Purāna has a purely functional conception of the caste system. From the above it can be safely concluded that many theories about the origin of the caste are found in the sacred literature of ancient India. " It is thus seen that inspite of the popularity of the Purusha theory of the origin of varnas in later times, the sacred books give different and often contradictory and fanciful accounts of the origin of varnas and exhibit the greatest varieties of speculation on the subject."[12]

11. Duties of the Four Castes

Brāhmanas: They were expected to perform six fold duties of studying and teaching, performing yajñas and asking others to perform and accepting and giving gifts.

Ksatriyas: Their duties were to study, protect people, to give gifts and enjoy pleasures.

Vaiśyas: Their duties were studying, giving gifts, protecting animals, doing agriculture, banking, trade and business.

Śudras: Their chief duty was to serve the upper three castes

The caste system has been an important institution of Indian social life. The relative position of the different castes is the social patten of our country has never remained static.

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11. 1.44.23.

शोचंतश्च द्रवंतश्च परिचर्यासु ये नरा।।
निस्तेजसोऽल्पवीर्यश्च शूद्रांस्तान ब्रवीत्नुस।।

12. N.K. Dutta, Origin & Growth of Caste in India, Vol. I, p.6.

It is quite true that the Brāhmaṇas tried their best to maintain their supremacy over the society, but with the passage of time the Kṣatriyas began to question it as we find in the Upaniṣdic age. Buddha, as we already know, laid the greatest emphasis on equality and maintained that the conduct of an individual is the chief factor in his life. But with the coming of the Andhras and Śuṁgas there was a swing back to the Brāhmaṇic conception of the Āryan society. When the foreigners settled in India and made this country their home, they were adjusted in the Hindu social system and classed as Kṣatriyas and mixed varṇas. The Guptas were the leaders of the Brāhmaṇical revival, but they displayed a sort of liberalism, toleration and universalism. They themselves worshipped the god, Vasudeva, but the Buddhist and the Jain Viharas were also supported by them. The great movements of Śaivism and Vaiṣṇavism, received popularity in this age and these played a prominant part in liberalising their attitude towards the Śūdras. In this atmosphere of social mobility the authors of the Bhaviṣya Purāṇa condemned birth as the sole determining factor for the caste system and wrote that actions and functions of an individual should determine his caste.

iii. Bhaviṣya Purāṇa and the Caste System

The authors of the Bhaviṣya Purāṇa regard actions and functions of the individual as the only basis of the caste. They speak in quite frank and fearless language. Their views are forceful and unambiguous as can be seen from their arguments which are summarised below:-

a. Birth

It is difficult to state the time and circumstances

under which some writers propagated the view that birth is the determining factor with regard to the caste system. It is quite obvious that for maintaining racial purity, bringing rigidity to the system and for choosing the line of least resistance, the authors of certain texts took shelter under this factor and made it the sole and only basis for the determination of the caste of an individual. N.C. Ray Chaudhury observes that "This tendency together with other factors such as the admission into the Brāhmanical polity of new tribes and clans, sometimes from well defined geographical agreas with their own idea about mana (a power and influence, not physical, and in a way supernatural), and rules regarding connubium and commensality, may have been responsible for the wide vogue, side by side with varna, of the important word Jāti which primarily meant 'birth', but later, by an extension of the sense, also a social group, the membership of which was supposed to be based on birth. With the gradual crystallization of such groups into exclusive and inelastic units to which the designation caste properly applies, the importance of birth as the main determining factor in social classification was recognised by a notable fraternity of law givers and publicists."[13]

The Bhavisya Purāna[14] mentions that birth can never be

13. Studies in Indian Antiquities (ed. 1958), pp. 171-72.

14. 1.42.22-26.

considered as the deciding factor for determining the caste of an individual. It cites the examples of various rsis like Prāsara, Sukadeva, Vashishtha, Mandapāla etc. who were born of low origin, but attained the highest wisdom due to their austerities. We find that this list is found in many Purānas and the Mahābharta with slight modifications. There may be different opinions with regard to the chronological position of the ṛsis or their historicity, but it appears that there was a practice among ṛsis to marry the Śūdras girls. Buddha ridiculed the idea of caste based on birth. He says: -

" One does not become a Brāhmana by birth
One does not become an outcaste by birth
One becomes a Brāhmana by actions
One becomes a Śūdra by actions.

Suttanipata 641.

" He (Buddha ignores completely and absolutely all advantages or disadvantages arising from birth occupation and social status, and sweeps away barriers and disabilities arising from the arbitrary rules of mere ceremonial or social impurity"[15]. The Jatakas also lay emphasis on actions rather than on birth for the determination of caste. We come across various passages which strengthen this view. The Uddhaka Jataka (IV. pp. 297-304-G.S. 62-76) declares that right conduct is the only way to bliss and a thousand Vedas will not lead to it.[16] In the words of the Suttanipata caste did not prevent a man from attaining the qualities of a Brāhmana provided he overpowered his passionate instincts. The same text[17] states that Matanga, the son of a cāndāla, is said to

15. T.W. Rhys Davids, Dialogues of the Buddha, Vol. II, ed.1956,p.102.
16.

17. 137 and 138.

have attained infinite bliss, which many Ksatriyas and Brāhmanas could not attain. In the list of the authors of the Thera - and Therigathas, at least 10 among 259 Theras and 8 out of about 59 Theris belonged to sections of society which may be regarded as Śūdras. They included an actor, a cāndāla, a basketmaker, a trapper and a female slave. Similarly certain Jain texts also maintain that birth is not the deciding factor in the determination of the caste of an individual. "The first female disciple of Mahāvīra is said to have been a captured slave."[18] Vaiṣnavism played a considerable part in improving the status of the Śūdras. These texts maintain that a Svapaka having sincere faith and devotion is considered dearer to God than a Brāhmana having other qualities but lacking in faithf[19] The Brahma Purāna also mentions that a cultured Śūdra, conversant with the knowledge of Vedas, is like a Brāhmana. In the Mahābharata we also come across several passages stating that birth cannot be regarded as the basis of caste. In the Vānaparvan (131-42-43) we are told that truthfulness, restraint, generosity, non-injury and constantly following the dharma and such like virtues lead men to fruition and neither caste nor family. Similarly in the Śānti Parvan (189.488) we are told that a person who possesses truthfulness, generosity, and is free from hatred and wickedness, and is kind, is a Brāhmana. If these qualities are found in a Śūdra and do not exist in a Brāhmana, then the Śūdra would not be a Śūdra and a Brāhmana would not be a Brāhmana. The Vanaparvan (216.14-15) states that a Śūdra

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18. Jain, Life as Depicted in the Jain Canons, p. 107.

19. 223.53.

is a Brāhmana, who always endeavours for self-restrain, truthfulness and dharma. The Brahma Purāna[20] mentions that a Ksatriya and a Vaisya can become a Brāhmana by following the conduct ordained by dharma and means of livelihood of the Brāhmana.[21] It is also further stated in the same Purāna that a Śūdra can become a Brāhmana and a Vaisya can become a Ksatriya by following virtuous actions. In the Bhāgavata Purāna we also find that the varna of an individual is determined by his deeds and not by his birth. " People, who have grasped the true meanings of the Vedas, have stated that the dharma of man which is by and large determined on the basis of innate tendencies in accordance with the time conducive to the welfare of men, and in this and in the next world."[22] It is asserted that " Brāhmanas learned in the Vedas regard a virtuous Śūdra as the effulgent Visnu of the universe, the foremost one in all the three worlds".

b. Study of the Vedas

The study of Vedas cannot make any individual a Brāhmana.[24] The Bhavisya Purāna states that a Candāla or a Śūdra can study Vedas by fraud or by going out of the country. But this

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20. 223.14.

21. 223.32.

22. Bhāgavata Purāna. 7.11.31.

23. Bhāgvata Purāna. 5.1.35.

24. 1.41.1-4.

caste cannot be considered higher on that account only. This indirectly implies that the practice of teaching the Śūdras by the Brāhmanas was not in vogue in those days. But the Śūdras or such like despised people after the betterment of their conditions, could aspire for Vedic studies through several agencies. We come across various instances of educated Śudras in the Gupta Age. [25] A passage of Yājñavalkya suggests the existance of a teacher of servants. In the Mahābhārta we come across a legend where a dharma - knowing fowler is teaching the duties of the Varnas and code of moral conduct to a Brahmana rsi Kauśika. In the Mrcchakatika, the judge reprimands Śakara: " A low caste fellow, you are talking of the sense of Vedas, yet your tongue has not fallen off". The existence of such Śūdras is also attested by the Vajrasūci, which speaks of the Śūdras, who are learned in the Vedas grammar, mīmānsā, sāmkhya, vaisesika etc. "The Śūdras can have sacred thread, danda, deer's skin and say prayers etc. non can deny them these things." [26] "The Vedas cannot purify a person who has fallen from his conduct." It is true that the study of Vedas is the chief duty of the Brāhmanas but character is their major characteristic." [27] " A Brāhmana having studied four vedas but devoid of good conduct cannot do his duties properly as a eunuch cannot perform the duties of a woman." [28] "In

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25. R.S. Sharma, Śūdras in Ancient India (ed. 1958), p. 266.

26. Bhavisya Purāna. 1.41.10. शिखा पुराव संस्कार संध्योपासन मेखला!
दंडाजिन पवित्राद्या! शूद्रेष्वपि निरंकुशा!

27. Bhavisya Purāna. 1.41.8. आचारहीनान्न पुनंति वेदा
यद्यप्यधीता! सह! षडिंगै!!
शिल्पं हि वेदाध्ययनं द्विजानां
वृत्तं स्मृतं ब्राह्मण लक्षणं तु॥

28. Ibid. 1.41.9. अधीत्य चतुरो वेदान्यदि वृत्ते न तिष्ठति।
न तेन क्रियते कार्य स्त्रीरत्नेनेव षंढक:॥

matters of religious ceremonies a Brāhmaṇa and a Śūdra are equal. There is difference in name only. Otherwise there is no spiritual or external difference between them."[29] The saṃskāras are unable to increase age, beauty etc. of an individual. "People who have undergone all saṃskāras have neither more strength nor are more beautiful and nor of longer age."[30] "A person gifted with the power of mantras and purified by Saṁskāras, but of evil conduct, cannot cross the ocean of this world."[31] "The mode of the birth of a Brāhmaṇa and a Śūdra is the same. All caste are equal. Saṁskāras are useless."[32] The Padma Purāṇa (26-135)

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29. Bhaviṣya Purāṇa 1.41.29.

समऽयनुष्ठानगुणौ: समग्रा
शूद्रा यत: स्मृति सभा द्विजानाम्।
तस्माद्विशेषो द्विजशूद्र नाम्नो
नीध्यात्मिको बाह्यानीमित्तको वा॥

30. Ibid. 1.42. 8-11.

31. Ibid. 1.42.17.

मन्त्रपूतात्मसंस्कार पुन्मोपि प्लवते न तु।
ब्राह्मण्यादविकलं स पश्चाद्दुश्चरितो नर:॥

32. Ibid. 1.43.15.

शूद्रविप्रादयो योनौ न भियंते परस्परम।
सर्व धर्म समान त्वात्संस्कारादि निरर्थकम्॥

also mentions that the study of Vedas is not sufficient to attain the position of a Brāhmana. A Brāhmana, who does not understand the inherent meanings of the Vedas, is like a Śudra. The key note of the authors of the Bhavisya Purāna for the determination of the caste of the individual is only the conduct, and, therefore, the arguments about the knowledge of Vedas do not hold much water.

c. Professions.

We have seen that the political and cultural factors compelled the higher castes to follow the professions of the lower castes and vice versa. The Bhavisya Purana like so many other texts has high praise for real Brāhmanas. It does not tolerate that the spiritual and intellectual leaders of the society should follow the professions meant for the lower castes. It maintains that the Brāhmanas, who graze animals like cows, buffalows, horses, goats and sheep, cannot be regarded as Brāhmanas. The Brāhmanas, who follow the professions of servants, shop keepers and black smiths, cannot be styled as Brāhmanas. These stanzas breathe an air of respect for true Brāhmanas and forbid them to follow the professions not meant for them.

d. Food

The food habits of an individual are an important factor in the formation of his personality. The Brāhmanas were required to be very particular about it. Certain kinds of food had been forbidden for them. " The Brāhmanas, who take meat, onion, liquor,

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33. Bhavisya Purāna. 1.40.36.

and the milk of she camel or sell it, cannot be regarded as Brāhmanas.[34] Accepting food at the time of birth or death is also forbidden for them.[35] Yājñavalkya also prohibited certain kinds of food for the twice born. They were not allowed to take wine. If this rule was violated, the individual must undergo penance.[36] After having eaten the forbidden food, an individual must fast until his entrails become empty. That is generally attained after 7 days. Or he may during winter season bathe in cold water both morning and evening. Or he may perform a kriechchhra penance, which lasts for 12 days.[37] " In case one has eaten any kind of forbidden food, or that given by a person whose food must not be eaten, the means of removing the guilt is to sprinkle water while one recites the Taratsamandi Rikas."[38] But according to Vijnaneśvara[39] these penances are unnecessary if a Śūdra wife drinks wine. Yājñavalkya also forbade the use of milk of a cow in heat, within ten days of the birth of her calf, and of

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34. Bhavisya Purāna. 1.40.38.

पलांडुलशुनादांश्च मृग्युष्ट्रीक्षीरपायिन।
मांसं सर्व रसक्षीर क्रय विक्रय वारिणा।।।

35. Ibid. 1.40.40.

मृतसूत कलब्धांन्तपानान्नाद्य वहारिणां।।
ब्रह्मदेव पितृभ्रत मनुष्येषु वाहिष्कृता।।

36. Yājñavalkya. 111. 255-56.

37. Āpastamba Dharmsūtra, iv.2.5.

38. N.K. Dutt, Origin and Growth of Caste in India, Vol. I, p.189.

39. Commentary of Yājñavalkya. 111. 255-56.

one without a calf; as also of a camel, a single-hoofed animal, a woman, a wild animal or a sheep.[40] According to Fa-Hien onions and garlic were taken by Caṇḍālas only.[41] It appears that for maintaining the mental and spiritual purity of the Brāhmaṇas only pure food was recommended for them as mentioned in the Bhaviṣya Purāṇa and other texts.

e. Physical Equality

The Bhaviṣya Purāṇa[42] mentions in clear language that all human beings are physically equal. It xxxx stresses that all castes have common desires, origins, feelings, tendencies, responses etc. "The differences lie neither inside nor outside, neither in experiencing pleasure nor pain, nor in wealth, fear, form, steadfastness, age, weakness, mind, detachment, dharma, body, love, height etc. The inherent physical equality present in all the members of all the castes makes the idea of differences

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40. R.S. Sharma, Śūdras in Ancient India (ed. 1968), p. 257.

41. Legge, A record of Buddhist Kingdom, p. 43.

42. Bhaviṣya Purāṇa. 1.41. 35-38.

unthinkable. Even the gods, after their persistent endeavour, will not find any difference between a Brāhmaṇa and a Śudra.[43] The authors of the Bhaviṣya Purāṇa criticize the views held by various writers that Brāhmaṇas are white, Kṣatriyas red, Vaiśyas yellow and the Śūdras black in colour respectively. It is stated in this Purāṇa[44] that Brāhmaṇas are not white like the rays of the moon, the Kṣatriyas are not red like the flowers of taisu, the Vaiśyas are not yellow like hartāla and the Śūdras are not black like coal. Similarly the Siddhis of mantras can be gained both by the Śūdras and the Brāhmaṇas. After performing certain austerities a Śūdra can gain the power to curse others.[45] The commingling of different races and their assimilation into the Indian fold, the anoloma and Pratiloma marriages, and the climatic conditions would have played a considerable part in eliminating the colour distinctions which were present at the time of coming of the Āryans. Hence the authors of the Bhaviṣya Purāṇa discarded the colour theory for the determination of the caste. "A father has four sons. All the sons, naturally, must belong to the same caste. God is the father of all people. Then where lie the difference of caste?"[46] "The fruit of a tree are

43. Bhaviṣya Purāṇa. 1.41.39.

शूद्र ब्राह्मणयोर्भेदो मृग्यमाणोऽपि यत्नतः।
नेक्षते सर्वधर्मेषु संहतैस्त्रिदशैरपि ॥

44. Ibid. 1.41.41.

न ब्राह्मणाश्चान्द्रमरीचिशुभ्रा
न क्षत्रिया: किंशुकपुष्पवर्णा:।
न वैश्या वैश्या हरितालतुल्या:
शूद्रा न चांगारसमानवर्णा:

45. Ibid. 1.41.13-14.

आभिचारिककर्मज्ञा: दुर्मतत्वादिदोषगा:।
ब्राह्मणास्त्वेव शापेशौ नान्ये विनिहन्यते॥
तप: सत्यादिमाहात्म्याद्देवं तासमयस्मृति।
मंत्र शक्ति तृणाग्रेषां सर्वेषामपि विद्यते॥

46. Ibid. 1.41.45.

चत्वार एकस्य पितु: सुताश्च, तेषां सुतानां खलुजातिरेका।
एवं प्रजानां हि जितैक एवं भावान्न च जातिभेद:।

alike in taste and colour. Human beings are the fruit that grow from God in the form of tree. How can we then make distinctions among various individuals?"[47] "If you call this body a Brāhmaṇa, then say if one part or the whole body is a Brāhmaṇa? If one part of the body is known as a Brāhmaṇa, then the Brāhmaṇahood will end with the cutting of that part. If the whole body is called a Brāhmaṇa, then a person who performs the last ceremonies of will incur the sin of killing a Brāhmaṇa."[48] "A horse can be easily differentiated from the herd of cows, but a Śūdra cannot be regarded as a distinct person from among the twice born".[49]

f. Saṃskāras

The performance of saṃskāras of an individual have nothing to do with the determination of his caste. Their proper and regular performance is not the sure guarantee for the type of the conduct which they demand. "The people who have undergone all saṃskāras, but are mean and fallen from their conduct, cannot

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47. Bhaviṣya Purāṇa. 1.41.46.

फलान्येशा उंबर वृक्षजाते -
यथा गुणध्यंतमवानि यानि।
वर्णाकृतिस्पर्श रसैः समानि
तथैकतो जातिरती प्रचिन्त्या॥

48. Ibid. 1.41.49-51.

49. Ibid. 1.40.20.

गोऽश्वमध्यं च यतो यथाश्वो
निर्धार्यते ज्ञैः सुविचक्षणात्वात्।
मनुष्यभावाद विशिष्यमाणा -
स्तद्वद्विजः शूद्रगणान्न भिन्नाः॥

claim to belong to the same caste. People without sanskāras , but following high ideals, must be regarded as good people[50]". "An individual whose sanskāras have been performed but is of evil motive, thief, liar, killer of a Brāhmaṇa, sinner, deceiver etc. etc. must be regarded as a low man[51]". " Among all are equal. The performance of proper duties makes the only difference[52]." The conduct and the character of an individual is the only deciding factor for the determination of his caste. Similarly the Mahābhārta (Anu. 143.60) also mentions that neither birth nor sanskāras, nor learning nor being born in a particular family could be regarded as efficient grounds for deciding the varna of the twice born. The mode of behaviour of an individual determines his caste. "Neither the performance of the Agnihotri nor the knowledge of the Veda is of any use, for the gods are pleased through good conduct which is stated by the Śrutis; Brāhmaṇas who do not keep high standard of conduct should not be honoured, on the other hand even a religious Śūdra be honoured[53].". " The argument that even a Śūdra of good conduct can attain Brāhmaṇhood in the next birth is repeatedly advanced in the didactic sections of the Mahābhārta and the Purāṇas and is also reproduced in the Vajraśūci[54]."

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50. Bhaviṣya Purāṇa. 1.42.16.
संस्कृतोऽपि दुराचारो नरकं याति मानवः।
निःसंस्कारः सदाचारो ह्यवेद्विप्रोत्तमः सदा॥

51. Ibid. 1.42. 6-10.

52. Ibid. 1.40.21.
मनुष्यजातेर्न परो विशेषोऽस्ति कल्प्यते सर्वनरानुयायी।
संस्कारयुक्ता हि क्रिया विशिष्टा द्विजन्मनां शूद्रविवेकहेतुः॥

53. R.S. Sharma, Śūdras in Ancient India. p. 276.
54. Ibid., p. 276.

From the above discussion the following conclusion are drawn. The writers of the Bhavisya Purana writes with considerable emphasis and maintain that the caste of an individual is determined on the basis of his functions and actions. " A Brahmana cannot be called a Brahmana if he abandons his duties. Similarly a Ksatriya will not be styled as a Ksatriya if he does not perform the duties of protection. So is the case with the Vaisya and a Sudra."[55] The caste is subject to change. " A Sudra can be a Brahmana and vice versa. A Ksatriya can become a Vaisya and so the latter can adopt the profession of the former".[56] The Brahma Purana (223.56-58) also states that a Brahmana is not a Brahmana by birth, sanskaras, Sruti and Smriti, but by his high conduct. In this country people attain Brahmana-hood by their virtuous actions. A truthful Sudra is a Brahmana. A Brahmana is a Brahmana when he possesses the pure knowledge of Brahman. Panini (5.1.124) refers to nature and conduct which should characterize a Brahmana. There are many references in the to the effect that virtuous actions are the only factors which determine the caste of an individual. In the discussion between Yudhisthra and Python it is stated that the traits of an individual determine his caste. "Not by birth are the Brahmanas, Ksatriyas,

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55. Bhavisya Purana. 1.40.33.

किं ब्राह्मणा ये सुकृतं त्यजंति
किं क्षात्रिया नोकम पालयंत:।
स्वधर्महीना हि तथैव वैश्या:
शूद्रा: स्वपुरव्य क्रियया विहीना:॥

56. Ibid. 1.40.47.

शूद्रो ब्राह्मणा तामेति ब्राह्मणाश्चेति शूद्रताम।
क्षात्रेयो याति विप्रत्वं विद्याद्वैश्यं तथैव च॥

Vaiśyas, Śūdras and Mlecchas differeiated but by their respective qualities and deeds."[57] Similar ideas are also found in the Vajrasūchi Upaniṣads which may have been derived from such text as the Bhaviṣya Purāṇa.

The arguments against caste, summarised in the Bhaviṣya Purāṇa, may be fruitfully compared with the arguments advanced in the different Buddhist texts. "To the question what makes a man a Brahmana, Buddha replies by stating that "In the case of plants, insects, quadrupeds, serpants, fish and birds, there are many species and marks by which they can be distinguished, in the case of man there are no such species and no such marks... that distinctions made between different men are mere matters of prejudice and custom; that it is wisdom and goodness that make the only valid distinction, that make a man a Brahmana; that the Arahat, is therefore, the true Brāhmana; and that it is only the ignorant who had, for so long, maintained that it was birth that madd a man a Brāhmana.

About the question that Brāhmanas are the most distinguished of the four varnas and they are pure and white, Buddha gives the answer by stating that a prosperous member of any one of the four varnas would find members of each of the other three to wait upon him and serve him. There was no difference between them in this respect. Then, secondly, he points how a wicked man (whatever his varna), in accordance with the doctrine of karman, acknowledged by all good men (not only by Buddhists), will be reborn in some state of woe; and a good man in some state

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57. Śukranītiśāstra. 1.75-76.

of bliss. Thirdly, a criminal, whatever his varna, would be equallly subject to punishment for his crime. And lastly, a man, whatever his varna, would on joining an order, on becoming a religious receive equal respect and honour from the people".

To the question that Brāhmanas were originally born of Brahmā, Buddha replies that they make these claims in forgetfulness of the past. The claims have no basis in fact. It is righteousness and not class distinction that make the real difference between man and man. Do we not daily see Brāhmana women with child and bearing sons just like other folk? How can they then say that they are born of God?" Similar ideas are expressed in the Śīlavīma Jātaka. Birth and caste cause conceit; verily is virtue the highest, learning has no value for him who does not possess virtue. Khattiya, Brāhmana, Vessa, Sudda, Chāndala and Pukkasa will be all equal in the worlds of the gods, if they have acted virtuously here. Of no value are the Vedas, of no value is the birth or caste for the future world, only one's own virtue brings him happiness in the next world".

Similarly Bhrgu lectures on the basis of varna dharma in the Mahābhārta and maintains that varnas are based on dharma and not the dharma on varnas. According to him, he who is sanctified by Jātakarma and other sanskāras, who is pure in conduct who is devoted to the Vedic studies, and who is always mindful of his own mode of behaviour, he with whom truth, charity, absention from malice or injuries to others, mercy, modesty, benevolence and penance are associated, such a person is called a Brāhmana (Śanti 189.2-4). He who follows the duties proper for Ksatriyas,

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88. T.W. Rhys Davids, Dialogues of the Buddha, Vol. II (ed.1956), pp. 104-5.

studies the Vedas, makes gifts and captures wealth, is called a Ksatriya (Ibid. 189.6.). He who tends cattle, is engaged in agriculture and the means of acquiring riches, who is pure in conduct and attends to the study of Vedas is called a Vaiśya (Ibid. 189.8). Lastly, one who accepts any sort of food indiscriminately, who is prepared to do any work, who does not study the Vedas and whose conduct is generally indiscriminate and impure, is a Śūdra (Ibid. 189.7). Bhṛgu further adds: If these characteristics as described regarding a Śūdra are not observable in a so called Śūdra then, and those characteristics described regarding a Brāhmaṇa are not observable in a so called Brāhmaṇa then, such a Śūdra is no Śūdra and such a Brāhmaṇa too no Brāhmaṇa at all."[59] In the Anuśāsāna parva (chap. 10) the story is related of a Śūdra, who, contrary to the traditional customs, became an ascetic and performed sacrifices. He was not punished for his breach of caste rules, but rather was rewarded by being born as a prince after death."[60] The same text maintains that, " After being a Brāhmaṇa one becomes a Ksatriya, or a Vaiśya or a Śūdra or a barber, then again a barber becomes a Brāhmaṇa and a twice born becomes a slave."[61] Such ideas did effect the position of the Śūdras. "The fourth community, the Śūdras were not a race of lower men, but what may be termed 'the rest'. They were the redeemables of Dharma and formed an essential part of society, not looked down upon but only needing attention. Marriages between Sudras and other members of other classes were common."[62]

59. P.N. Prabhu, Hindu Social Organisations, ed.1963, pp.310-11.

60. N.K. Dutt, Origin and Growth of Caste in India, Vol. I, p.170.

61. VIII. 45.6-7.

62. K.M. Munshi, The Classical Age, Foreword, p. XXIV.

v. Caste in Iranian Society

Before we discuss the different causes which compelled the Maga Brahmanas to repudiate the prevalent basis of the caste system, we should have a bird's eye view of the caste system in Iran. The Iranian society was divided into four parts (Pishtras) corresponding to those described in the Purush Sukta. Thus the Athravas (Priests) would correspond to the Brahmanas, the Rathaesthas (warriors) to the Ksatriyas, the Vastriyas Fshouyant (Chiefs of the family) to the Vaisya and the Huitis (Labourers) to the Sudras. "That the ideal society under the Sassanids was a system of four classes, priests, warriors, scribes and bureaucrats, and finally artisans and peasants, is fairly attested."[63]

We come across references of birth determining the class of an individual in the Iranian society under the Sassanid rule. Every member of the society had a special position in it. "It was all ordained by the Sassanid rule that no man should aspire for higher position than which was allotted to him at the time of birth."[64] "The anonymous author of Pehlavi book Manoce Khard says that 'the artisans should not interfere in those things which they do not understand. Rather they should perform their duties allotted to them. They should charge proper wages. A person who performs a job unknown to him is a fool and does a useless job."[65] But there was no complete rigidity with regard to the change of class. That is to say, in Iran, while there may be social classes

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63. (i) R.N. Frye, The Heritage of Persia, p. 54.
(ii) Clement Huart, Ancient Persia and Iranian Civilization (ed. 1927), p. 139.

64. Arthur Christensen, Iran Under the Sassanids (Eng. Trans. from French by Mohammad Iqbal), p. 418.

65. Ibid. p. 422.

there is no caste, and the movement of an individual from class to class has been and remains, relatively free."[66] "Men can readily change their social status. A ballet dancer was the favourite of Fath Ali Shah. The son of a Fellah may be Vizier tomorrow.[67] Lowly birth is not a bar to the highest position." A curious method was employed by the Iranians to effect a change in it. The case of a person possessing better intelligence was referred to the king. The latter appointed examiners. The test conducted by the examiners alletted him a position suited to his intelligence and dispositions. "If a commoner distinguished himself in quite an extraordinary way, he was summoned by the king, who had him examined by the priests and the latter took him into their body or placed him among the warriors or secretaries, according to his qualifications."[68]

After Zoroaster, Mani and Maydak, the two great religious leaders and reformers, played a prominent role in the history of Iran. Their doctrines and teachings had a considerable effect on the Iranian society. The doctrines of Mani divides the society into three classes, " the Elect, the Hearers, andthe Wicked.. The elect, immediately after death, ascend by means of the pillar of glory, to the moon, and thence are conveyed to paradise; the Hearers must pass through a long process and of purification and wanderings to and fro, before they join the Elect; while the souls

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66. Elgin Groseclose, Introduction to Iran, p. 43.

67. Ibid., p. 49.

68. Clement Huart, Ancient Persia and Iranian Civilization, (ed. 1927), p. 144.

of the wicked roam about the world, in a condition of helpless misery until the final conflagration, and are then consigned for ever to the realm of darkness."[69] The religion of Mani also laid great emphasis on the universal aspect. "He (Mani) aimed at creating a new universal religion and proclaimed himself an apostle of Christ....."[70] "The religion of Mani was cosmopolitan, quitish, ascetic and unworldly"[71]

Mazdak taught and emphasised the religious and economic equality of all people. "Among the commands which he (Mazdak) laid upon the people and earnestly enjoined was this, that they should possess their property and families in common, it was, he said, an act of piety that was agreeable to God and would bring the most excellent reward hereafter even if he had laid no religious commandment upon them, yet the good works with which God was well pleased consisted in such copartnership. They (the Mazdakites) asserted that God placed the means of subsistance in the world in order that His servants might share them in common, but men have wronged one another in that respect. The Mazdakites said that they would take from the rich for the benefit of the poor, and give back to those who had little their due portion at the expense of those who had much; and they declared that he who possess ed more than his share of wealth, women and property had no better right to it than any one else."[72] Mazdak tried his

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69. A.A. Bevan, 'Manichaeism', Encyclopaedia of Religion and Ethics, Vol. VIII, p. 399.

70. Phillip K. Hitti, The Near East in History(ed.1960), pp.181-82.

71. E.G. Browne, A Literary History of Persia, Vol. I(ed.1951), pp. 161-62.

72. Reynold A. Nicholson, 'Mazdak', Encyclopaedia of Religion and Ethics, Vol. VIII, p. 500.

best to popularise and propagate Socialism of modern times. In such teachings, we all know that class distinctions fade away. He never believed that distinctions and differences are made by God. Rather he believed that equality was desired by God. "All evils in Mazdak view, were to be attributed to Demons of Envy, Wrath, and Greed, who had destroyed the equality of mankind decreed and desired by God, which equality it was his aim to restore."[73]

The teachings of social, economic and religious equality got wide currency. It had a large number of followers. Khurram, the wife of Mazdak, also led the movement after him. "The converts to her (Mazdak's wife) doctrine were called Khurramites. The sect continued to flourish in Azarbayjan, Armenia, Daylam, Hamadan, Isfahan and Ahwaz - in other words through out the North and West of Persia.... until the days of Abu Muslim and even after wards."[74] All the above movements played some part in the shaping of the outlook of the people who wanted to bring about the synthesis between Iranian and Indian, elements through the Bhavisya Purāṇa.

vi. Causes which led the Magas to refute Birth as the Basis of Caste System.

We have stated above that the Maga Brāhmaṇas of Iran enjoyed supreme religious, civil and economic powers in their country. We have also noted that they came to India and became

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73. E.G. Browne, A Literary History of Persia, Vol. I (ed. 1951), p. 170.

74. Ibid., p. 312.

associated with Sun worship here. Persons with traditions of supremacy in various fields of activity would not yield or submit to a degraded position. They were saturated with feelings of social, economic and religious equality, and therefore, could not tolerate the differences and distinctions imposed upon them as a result of the Indian caste system. Their outlook on caste and society was catholic and liberal and found expression in the Bhavisya Purāna.

They knew that they were capable, energetic and gifted with all qualities suited for a good position in society. Their ideology and thoughts found expression in the vigorous attack on caste based on birth in the text of this Purāna.

vii. Conclusion

In India the order of caste had been mostly a theoritical conception adumberated by the orthodox writers. In social affairs the process of challange and response is as effective as in other walks of life. Thus conceptual rigidity regarding the caste system acted as challange which evoked a response in the criticism and repudiation of the same. In the early times we observe that when in latter Vedic period the Brāhmanas arrogated to themselves a higher position and thereby sought to intensify the rigidity of caste, the Ksatriyas called in question their views, the Upanisadas and later, the doctrines promulgated by Buddha, Mahāvīra and other teachers, are evidences of this type of response to the rigidity of the caste. Another section of thought represented by the materialist and agnostics challanged the entire system of social values embodied in the order of caste. In the

Maurya period the attitude of state was secular to use the modern term. Then there was another phase in which the rigidity of social system based on caste was re-emphasised in the Brāhmaṇic circles. But this posed another challange which was met by a new system of thought and practice represented by Saivism and Vaiṣnavism etc. The rule of the foreigners like the Sakas, Kuśānas, Scythians etc. gave a new impetus to the growth of this response. In course of time the Purāṇas emerged as the carriers of synthetic approach of reconciling orthodox conception to the changed circumstances. The Gupta age provided a congenial atmosphere to the growth of this thought and literature. But some texts deriving inspiration from some foreign sources also denounced the system of social values enshrined in the caste system. The Bhaviṣya Purāṇa is a very important text of this type and occupies an important position in the History of literature of Hindu social organisation. In this respect its importance and contributions are very significant and original representing an entirely new outlook on social affairs.

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CHAPTER V

THE POSITION OF WOMAN.

1. Introduction

The position of woman in the Vedic age was high and honourable. Her age of marriage was not less than 16 or 17. She had almost equal rights and opportunities with man. She could freely move in society. She enjoyed respect in and outside the house. She had effective voice in the choice of her spouse. Upanayana was allowed to her as to boys. We come across various women - like Viśvavari, Lopamudra and Ghośā who ranked as seers and composed hymns contained the Rig-Veda. Women scholars like Maitreyi and Gārgi were highly respected. This proves beyond doubt that she contributed her share to the advancement of knowledge and scholarship. Sati and pardah system were quite unknown. Religion treated the male and the female members of the society equally. But there are certain other passages in the Vedic literature which mention the opposite side about woman. There it is stated that women are fickle minded and can fall an easy prey to a man who is adept in the art of music and dance. "These remarks reflect the light-hearted cynicism of some poets, and do not embody the considered views of the leaders of society."[1] " But these occasional jarring notes did not acquire volume enough to subdue the total effect of harmony."[2]

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1. A.S. Altekar, Position of Women in Hindu Civilisation, (ed.1958), p. 339.

2. A. Chakravarty, 'The Position of Women in Ancient India', The Cultural Heritage of India, Vol. III, p. 212.

In the age of later Saṁhitas, Brāhmaṇas and Upaniṣadas, the position of the woman continued to be good. Regarding the age of marriage, education and freedom of movement the position remained the same. Gārgi and Maitreyī, whose names have already been quoted above, discussed philosophical topics of abstruse nature with Yājñavalkya, who was regarded as one of the best authorities on the Vedic lore. The traditions record the names of Indrāṇī and Śachī as great authors. Kāśakṛitsnā, a theologian, composed a work on Mīmānsā called Kāśakṛitsni. According to Mahābhāṣya (IV.I.14.3,155) the lady scholars who specialised in this branch of knowledge were designated as Kāśakṛitsnas. In the Kaushītakī Brāhmaṇa there is a mention of a lady named Pathyāvati, who earned the title of Vāk after finishing her course of study.[3] In the Brihadaraṇyaka Upaniṣada (VI, 4-17) we come across a ritual in which the father desires his daughter to become a learned scholar. The women were the devout performers of religious rites and singers of the holy hymns.

The personal attainments of women, along with political conditions, played a notable part in giving a high place to them, in society. Religion also played its own part in this matter . It is the clear injunction of the Vedas that no man should perform any religious rite or ceremony unless accompanied by his wife. Such rites, if performed individually, could bring no reward. The wife was regarded as partner in spiritual life.

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3. Muir, Original Sanskrit Texts, Vol. V, p. 388.

We find a remarkable similarity between the position of women in the Vedic age and the time of the Gathas. "The Zarathushtrian women even of ancient time never wore the veil but enjoyed reasonable freedom and educational facilities. They participated in ceremonial rites and according to Dr. Dhalla there were instances of women having officiated as priestesses and administered justice as well. Both righteous men and women were invoked with distinction in Zarathushtrian ceremonies. Both men and women were invested with the sacred shirt and girdle , and both were supposed to fare equally in the next world according to their desires."[4]

During the later periods in which Sūtras were written we find a marked difference in the position of woman. We come across conflicting views about the position and place of woman in society in those ages. Manu and Yājñavalkya at various places extol the qualities of woman but they also do not hesitate in giving her a poor status in society.

Various factors contributed to the lowering of the status of woman in that age. Religious literature had grown enormously. One was expected to devote twelve years to the study of one Veda. A halo of sanctity was also attached to the religious literature. It was declared that the wrong recitation of this literature would bring calamities and troubles. The religious sacrifices also grew in volume and number and these tended to make the association of the wife in religious matters more and more a formal affair. Some times the non-Āryan wives

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4. F.C. Davar, Iran and India through the Ages, p. 27.

ignorant of religious literature committed mistakes in their recitation. This shocked the orthodox priests and they declared that such wives should not associate with their husbands in performing religious rituals. "The black non-Āryan wife may be her husband's associate in pleasure, but not in religious rituals"[5]. Some writers generalised this position and declared that the whole class of women is ineligible for Vedic studies. That was a very heavy blow to the status of woman. Thus the denial of education and consequently non-access to Vedic study impaired her equal status with men in religious matters.

With the passage of time the Āryans settled in this country and began to live a luxurious life. The marriagable age of boys and girls began to the lowered. It led to the discontinuation of upnayana of woman. "Round about 500 B.C. their arose a tendency to lower the marriageable age for girls, and as a consequence, to discourage their upnayana and education"[6]. Her social life and free movements began to be restricted. About pre-Buddhist period R.L. Mehta writes: "The general position of wife was in no way better. The ideal of wife in those days was that she should be equable, obedient, sweet of speech, fruitful, fair and famous, and waiting on the wishes of her husband. The woman virtually became a mere object of play with the rich, and to the average householder, and instrument of procuring progeny. She was like a servant". Nevertheless the Rāmāyana portraying

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5. A.S. Altekar, Position of Women in Hindu Civilisation, (ed.1956), p. 345.

6. Ibid., p. 347.

7. R.L. Mehta, Pre-Buddhist India (ed. 1939), p. 285.

the picture of Sītā makes her the finished model of chastity, purity, devotion, loyalty and faithfulness. An ideal was set which is still difficult to find in Indian literature. Thus, inspite of low status, some women were there, who earned universal respect and honour in society.

Buddhism and Jainism, the remunciatory ways for gaining the highest wisdom, opened their gates to woman for getting the supreme bliss. We are quite familiar that Buddha was reluctant to admit women to his Sangha, but at last he yielded, when pressed by his step mother. Jainism also opened its doors for women to practice religious life and attain supreme knowledge. "The freedom which Buddhism and Jainism allowed to women could not but make them have, at least in a good number of cases, a far greater attraction for these two faiths than for Hinduism"[8].

Some ladies adopted these faiths. We find rich heiresses refusing tempting marriage offers and joining the preaching army of the new religion. Such, for instance, was the case of Guttā, Anopama and Sumedha, who eventually became very famous preachers (Therigatha. 54.56,73). Similar was the case of Saṅghamitra, the daughter of Aśoka, who went to far off Ceylon to spread the gospel of Buddha. Jayanti, a daughter of king Sahasranīka of Kausāmbi, doffed her royal robe and became a devout nun, the moment her questions about the nature of individual soul, the ideal of life etc. were satisfactorily answered by Mahāvīra[9]. Visākha-called Mrgara Mātā was a famous donor of Buddhism. She

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8. R.C. Hazra, Purāṇic Records of Hindu Rites and Customs. p. 212.

9. A.S. Altekar, Position of Women in Hindu Civilisation (ed.1956), p. 210.

was very learned and had a great influence on the members of her family and she was quite successful in converting them to Buddhism. There is a story in the Jātakas referrring to a Jain father having four clever daughters, who toured through various parts of the country and challenged people for intellectual combats on philosophical matters.

With the passage of time the standard of discipline of preachers became low and the initial zeal shown by them became dim. Many undesirable and unworthy people entered the monastries and nunneries. The pious life of the people began to deteriorate. With the weakening of the moral fibre, the stage began to be set for the general loss in character of the monks and the nuns. During the time of Jātakas we hear cases of moral weaknesses, but still their number was limited. After discussing many wicked women from the Jātakas R.L. Mehta concludes that " We may not deny the existance of moral corruption but we must emphatically hold, that the perverse sentiments expressed before, were not the sentiments of the people in general, they came from the mouth of those who through some reasons or other, looked beyond this world, and whom Varāhamihira a few centuries afterwards termed, wicked persons.

During the Brāhmanic renaissance the old discipline was put into practice with a vengeance. The position of the Brāhmanas had suffered considerably at the hands of Buddhism and Jainism and they wanted to retrieve the situation. They, with a spirit of revenge, tried to bring rigidity in different aspects of social life. The writings of different authors reveal that

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10. R.L. Mehta, Pre-Buddhist India (ed. 1939), p. 289.

the position of woman suffered considerably during this age. In the Mahābhārata (IV.39.78 B) it is stated that sensual enjoyment is the sole aim of woman's existence. The Mahābhārta (XIII.73.17) maintains that for the satisfaction of sex urge women will eagerly unite with men.[11] The Padma Purāna is of the opinion that a woman is virtuous because she does not get proper cover, place and opportunity. As a result of these uncomplimentary views the upnayana for girls was discontinued. Manu (II.67) maintains that in the case of women marriage ceremony is equal to the upnayana, serving the husband is equivalent to the residence in (the house of the) teacher, and the performance of the household duty (the same) as the (daily) worship of the sacred fire. Yājñavalkya (1.13) recommends the prohibition of upnayana of girls. That was a signal for the gradual 'spiritual disfranchisement' of women.[12] According to Manu (IV.205-6; IX.18; XI.36) they were denied the right to perform Vedic sacrifices and could not recite the Vedic mantras. They became Śūdras from spiritual point of view.[13] In the Bhāgavata Gītā they are classed with the Vaiśyas and Śūdras which shows the lowering of their status. During the Purānic age, the Purānic religion having a catholic outlook, played some part in undoing the spiritual disfranchisement of woman by opening its doors for all castes and sexes. It provided many channels for the fulfilment of religious aspirations of women. The new religion which appealed mostly to faith and belief enlisted the support of women to a considerable extent. But inspite of improving their position from the religious

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11. Srishtikhanda, 49.20.

12. R.K. Mookerji, 'Social condition'. The Age of Imperial Unity, P. 564.
13. IX. 32.

point of view, the Purāṇas could not alter their position with regard to education, early marriage etc.

11. Woman as wife

The Bhaviṣya Purāṇa[14] maintains that a good wife should regard her husband like a god. "Smṛti writers and digest writers also state that the foremost duty for a wife is to obey her husband and honour him as her god."[15] Certain writers were not satisfied with the above views and recommended some obnoxious and extravagent things for the woman. Śāṅkhalikhitā states that a wife should not hate her husband even if he be impotent (or have swollen testicles), patita (guilty of mahāpātaka and so an outcaste), devoid of a limb, since the husband is the god for woman. Manu (V.154) declares that a good wife should regard her husband as a god, whether he is immoral, loves another woman and lacks good qualities.[16] The authors of the Bhaviṣya Purāṇa,[17] however, have an idea of equality between man and woman when they state that wife is half of husband. It goes on to say that where women are not honoured, no sacred rites yield fruit.[18] A man's half is his wife. She is her husband's best friend. She is the source of dharma,

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14. Bhaviṣya Purāṇa. 1.11.1a. या पतिं दैवतं पश्येन्मनो वाक्कायकर्मभिः॥

15. P.V. Kane, History of Dharmaśāstras, Vol. II, Part I, pp.561-62.

16. Ibid., p. 562.

17. Bhaviṣya Purāṇa. 1.11.1b.
तच्छरीरार्धजाते व सर्वया हितमाचरेत्॥

18. Ibid., IV. 171.4.
जामयो यत्र पूज्यंते रमन्ते तत्र देवता॥
यत्रैतास्तु न पूज्यंते विनश्यत्याशु तद्गृहम्॥

artha, kāma and mokṣa.[19] No man should do anything disagreeable to his wife even if he is in temper, for happiness, joy, virtue all depends upon the wife.[20] The Brahma-vaivarta Purāṇa goes many steps ahead when it states that the sanctity of gods, sages and holy places is all centred in her. The ṛkṣa world is sanctified by her existence; and there is no sin that would not evaporate by her mere presence.[22]

Though the remark of the Bhaviṣya Purāṇa that wife is the half of husband shows a feeling of equality, yet the Purāṇa could not rise above the general outlook that the woman is there to serve the man as if he were a god. The position of the Purāṇa accords with the general stand point of the Smṛtis. "In the Brāhmanical sacred works of this (Smṛti)period, however, th e duty of absolute obedience and devotion to the husband is strictly enjoined, as never before, upon the wife. The husband is the wife's supreme deity: by serving him she wins heaven, though she may not honour the gods; unlike her other friends and relatives, the husband is the wife's sole refuge in this and in the next world; unlike her male relatives, the husband gives her innumerable pleasures".[22] Yājñavalkya also recommends complete obedience to the husband. "It was not the wife of the time of Kautilya who would bring an action for the defamation or assault and become a defendant in court for beating the husband. It was not the wife

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19. Mahābhārta. Ādiparvan. 74.40.

20. Ibid. 74.50.

21. 35. 119 and 127.

22. K.A.N. Shastri, A Comprehensive History of India (ed.1957) p. 478.

of the time of the Mānava who regarded 'mutual fidelity' to be the highest duty. It was the wife of Yājñavalkya's age, permeated to the core, like pickle, with the new morals of Buddhism - with the dharma of abject obedience and unnatural tolerance."[23]

The duty of the wife is to please her husband by her good deeds, pleasing manners, sincerity and devotion. The service of the husband was to be regarded as the gateway to heaven. She ought to be extra careful in her behaviour and obedience when she finds that her husband is angry with her. She should also mould herself according to the desires, inclinations and wishes of her husband.[24] The Bhaviṣya Purāṇa states that, the way to respect elders is to adjust and mould herself according to the desires of others (husband and his relatives). The husband is a living deity and should be worshipped and served as such. The expectation of Hindu writers with regard to adjustment only on the part of wife in the new home, creats a sense of subordination and dependence. It establishes the superiority of the male sex over the female sex. It is further stated in the Manu Smṛti that a woman deserves no independence. "She is dependent on father in childhood, on husband when she is married and on son in her old age."[25] The Padma Purāṇa puts this idea in the following language. "It was, therefore, natural that the happiness of each should be regarded as depending on the other. If there was complete harmony between the two, the house would be heaven, if there was discord, it would be hell."[26]

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23. K.P. Jayaswal, Manu and Yājñavalkya (ed. 1925), p. 232.

24. 1.10.1.

25. Manu. IX.III.

26. Uttarakhanda. 223, 36-37.

position of wife the Smrti commentaries and digests of this period follow more or less the line laid down in the Smrtis. The husband and other male relations, to begin with, must so arrange things that the wife never becomes inddpendent. The wife must also be guarded not only against physical but also against mental unchastity for the sake of her off-springs. This is best done in other ways than by keeping the wife in seclusion by force. The wife, for instance, should have her mind so occupied with the agreeable and compulsory duties of her household that she would not have leisure for thinking of other men and so forth."[28]

The authors of the Bhavisya Purana are not prepared to grant freedom to women. They follow the line with regard to the independence of woman as mentioned in the Smrtis. It is stated in this Purana that, "Sitting alone, laughing with a stranger, standing on the gate, looking towards the main road, speaking loudly, going ahead of people, excessive laughing, exchange of things with the neighbours and such other activities should be avoided by women".[29]

All the above factors led to the lowering of the status of women. ~~Although~~ Almost all ~~the~~ writers of that age shared this view and considered women inferior and subordinate to men. But an exception was Varāhamihira who considered the position of woman very high. He says, "Brāhmanas are pure at feet; cows at the body; goats and horses at face (mouth) and women are pure all over."[30]

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28. U.N. Ghoshal, 'Social Condition', The Struggle for Empire, p. 481.

29. Bhavisya Purana. 1.10.16-21.

30. Varāhamihira: Brhatsamhitā (Eng. Translation by V.S.Shastri) 74.8.

"Being objects of matchless purity, never are women defiled. For their menses remove their blemishes every month"[31]. "Whether it is the wife, or the mother, men are brought into being by women. What good can you expect, O, ungrateful men for censuring them."[32] "No where has the creator designed any gem other than women; for this gem gives the light to men, when heard of, seen, touched or even remembered. For its sake are done righteous deeds and wealth amassed, from that do men derive wordly pleasure and offsprings. Hence they should always be honoured with respect and wealth."[33] "Those houses that are cursed by respectable ladies (daughter-in-laws) for being not properly treated, will perish as if destroyed by witch crafts"[34]. But the odds were against Varāhamihira. His was a lone voice. It is difficult to say why the Maga Brāhmaṇas, the authors of the Bhaviṣya Purāṇa, did not follow the recommendations of Varāhamihira, who was also a Maga Brāhmaṇa, as stated previously. The only explanation which can be given is that the authors followed to some extent the popular view prevalent in the society and did not have the courage of Varāhamihira to support the cause of women whole heartedly.

iii. Domestic duties of Woman

Considerable emphasis has been laid on the household duties of woman in this Purāṇa. Various writers have also written many things on this topic in great detail. The proper functioning and smooth running of the house has been the primary duty of the wife with the help and assistance of the husband. In fact both

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31. Varāhamihira: Bṛhatsaṃhitā (Eng. Trans. by V.S. Shastri) 74-10.
32. Ibid. 74-11.
33. Ibid. 74.4.
34. Ibid. 74.11.

have been regarded as equal partners in the domestic sphere of life. "The Ayasta (Yashta. 15.4.) describes the husband and the wife as hmanopaiti and nmanopathni, showing thereby that they were equal partners and joint owners of the common household"[35]. Right from the Vedic times the household management has always remained in the hands of the wife. The Bhavisya Purana also grants supreme power to women in this connection by stating that, "she must look after the servants, go to the fields for supervision and keep all the food stuffs and other things ready in the house. It was her duty to awaken the servants and assign to them their proper duties, and thus arrange the normal functioning of the household. Her kitchen duties are: cleaning utensils, putting curds in good and proper utensils, plastering the earth, preparing delicious dishes etc. According to Manu (v.150) a wife should be an expert in her domestic duties, present an attractive appearance and should know the proper use of money. The house must be properly dusted off and decorated with flowers. Proper attention should be paid to the garden. She ought to keep a store of required things in the house. Weaving, looking after agriculture, cattle breeding and upbringing of pets etc. also formed part of her domestic duties. A.S. Altekar[36] and Indra[37] also mention similar duties for women in the house.

Thus we find that woman should be adept in cooking and cleaning, looking after servants, gardening, agriculture, weaving etc. Thus the work of women was identified with household economy.

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35. A.S. Altekar, The Position of Women in Hindi Civilization (ed. 1956), p. 92.

36. Ibid., p. 98.

37. Indra, The Status of Women in Hindu Religion, pp. 37-38.

iv. Duties of Woman when the Husband is out

The absence of husband from the home meant for the wife a more restricted life. The Bhavisya Purana[38] states that, "she should neither decorate herself nor use ornaments when the husband has gone away. She is permitted to go out when she must, but come back as soon as the work is over."[39] Veda Vyāsa (11.32) prescribes a more restricted life by stating that a wife, whose husband has gone abroad, should present an unattractive and pale look, should not decorate her body, should remain without meals and devoted to her husband. Manu (ix. 74-75) while not hiding his doubts about the integrity of women, enjoins upon the husband to make arrangement for the maintenance of the wife during his absence. If it is not done there is a probability of her going astray. The wife must follow the restrictions as laid down for her. If the arrangements for her maintenance have not been made, she can make her both ends meet by following a craft which is unblamable. Yājñavalkya also shares these views by stating that " a woman whose husband has gone out to another country, should give up play, the decoration of the body, visiting and taking part in festivals and laughing and going to the house of strangers. Śaṅkhalikhitā (queted by Aparārka p. 108 sm.e; vyavahāra) imposes many restrictions on such wifes whose husbands have gone abroad. It states that dancing, singing and other such like amusements must be avoided, drinks and sumptuous meals are to be discarded, and flowers, perfumes and such like things should not be used.

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38. 1.14.1. प्रोषिते मंडनं स्त्रीणां पत्यौ मंगलभाजनम्।
निष्पादनं च यत्नेन तदारब्धस्य कर्मणः॥

39. 1.14.6. तत्रापि न चिरं तिष्ठेदस्नानादि न्वापि नाचरेत्।
यावदर्थं क्षणं स्थित्वा ततः शीघ्रं समाचरेत्॥

We have seen that the trend of the authors of those times was to make the woman live within the four walls of the home. The instability and insecurity of life caused by factors already mentioned, fell upon woman heavily, and as a safeguard she was asked to abide by certain restrictions. The number and nature of such restrictions must increase when the husband , the chief protector of woman, is absent from the home. The authors of the Bhavisya Purāna do not prescribe certain annoying restrictions as not eating full meals during the absence of the husband, recommended by some authors, mentioned above. A dejected heart, a gloomy face and non enjoyment of the means of recreation for such a wife have not been mentioned in this Purāna. It appears that the authors followed the trend of those times but not so strictly as others followed it. The restrictions imposed by the Bhavisya Purāna for not decorating the body and avoiding of ornaments for woman, gives the idea that the decorations of woman were meant for her husband only. Their need does not arise when the husband has gone abroad. It may also be possible that the beauty of the wife, during her husband's absence, when she is unprotected, may not give stimulus to undesirable persons.

v. Age of Marriage

It is a well known fact that women were married at the age of sixteen or seventeen during the Vedic age. A.S. Altekar after citing various examples comes to the same conclusion and states that "Marriage in the Vedic age took place when the parties were fully grown up."[40] After the Vedic age, the age of marriage of woman began to be lowered. This started probably from about

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40. A.S. Altekar, The Position of Woman in Hindu Civilisation; ed. 1956. p. 51.

the fourth century B.C. Various causes have already been stated in this connection.

The authors of the Bhavisya Purana have recommended that the girls should be married at an early age. They have mentioned five kinds of girls of marriageable age. They are gaurī, kanyakā, rohinī, nagnikā, and rajaswalā. Their age stated by different authors is not uniform. "Gaurī is of seven years, nagnikā of ten years, kanyakā of twelves years and above it is rajaswalā."[41] Kasyapa is of the opinion that a girl is called gaurī when she is seven, a kanyakā at ten and kumārī at twelve years. Prāśara (vii.6-9) maintains that a girl of eight is called gaurī, at nine is called rohinī, at ten is kanyakā and beyond this is rajaswalā. The Bhavisya Purāna[42] recommends that the best age of marriage is that of gaurī, medium is that of kanyakā, ordinary that of rohinī and the mean age is that of rajaswalā. The Vāyu Purāna (83.44) in order to popularize early marriage, offers reward by stating that the sons of gaurī purify 21 generations on the father's side and six male ancestors on his mother's side. The authors of the Brahma Purāna (165.8) appear to be in a great hurry and beat all records by stating that a girl should be married after the age of four years. Rāmāyana[43] maintains that Sītā was six years and Rāma 13 years of age at the time of marriage. In the Mahābharta[44] we come across that a bridegroom of 30 shall marry a girl of 10, a bridegroom of 21 a girl of seven. "In regard to infant marriages the Sūtras generally

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41. Bhavisya Purāna. 1.182.30. सप्तवर्षा भवेद्गौरी दशवर्षा तु नग्निका।
द्वादशे तु भवेत्कन्या अत ऊर्ध्वं रजस्वला॥

42. Ibid. 1.182.27. गौरी कन्या प्रधानावै मध्यमा कन्यका स्मृता।

43. Aranya Kānda. 47.10-11. रोहिणी तत्समा ज्ञेया (ज्येया) अधमा तु रजस्वला॥

44. XIII. 44.14.

admit the advisability of marrying a girl when she is still too young to wear clothes, that is, before she becomes adult, or shows signs of maturity."[45] According to Manu a bridegroom of thirty shall marry a girl of twelve and of 24 a girl of 8. Yājñavalkya also recommends low age of marriage of xxx girls.

The writers were not only satisfied by advocating only low age of marriage, but they utilized other means like punishment for those person, who tried to evade this obnoxious custom. "A girl who gets menses in the house of her parents hastens their fall and she is Śūdra."[46] Yājñavalkya also maintains that the parents shall be guilty of the destruction of an embryo if the girl is not married before the age of puberty. Prāśara (vii. 6-9) follows a strict line by stating that the parents and the eldest brother on seeing an unmarried girl, reaching the state of rajaswalā, shall go to hell. The pitrs of such a girl shall have to drink the menstural discharge. He does not spare Brāhmaṇas who marry a rajaswalā girl. He says that, " A Brāhmaṇa who marries such a girl should not be spoken to, or admitted to dinner in the same row (as other Brāhmaṇas) and that he becomes the husband of a vrsali".[47] Thus a low status is granted to a Brāhmaṇa who marries such a girl. Yama, who flourished in the seventh century, goes many steps ahead by stating that at the non-availability of a suitable match, the girl should be married before she comes of age, to an unsuitable person.

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45. E.W. Hopkins, 'The Growth of Law and Legal Institutions', Cambridge History of India, Vol. I (ed. 1962), p. 260.

46. Bhavisya Purāna. 1.182. 24.

पितुर्गृहे तु या कन्या रजः पश्यत्यसंस्कृता।
पतंति पितरस्तस्य कन्यां च वृषली भवेत्॥

47. P.V. Kane, History of Dharmaśāstras, Vol. II, Part I, pp.444-45.

The Iranians did not advocate low age of marriage for girls. "According to the Avesta, both manhood and womanhood were attained at the age of fifteen. The rituals recited at the marriage ceremony, binding the paid to express their consent after truthful consideration, points to the same direction"[48]. Women were usually wedded at the age of fifteen or sixteen in ancient Persia (Vendidad - 14,15). "Generally the girls were engaged in childhood. They were married when they were young. A girl at the age of fifteen must be married."[49] From the age of marriage, as prescribed by the authors of the Bhaviṣya Purāṇa and the Iraniams, we find that the former could not maintain the traditions of their country i.e. Iran, with regard to the age of marriage in India. It is quite possible that they yielded to the prevailing views of the society of those times about the low age of marriage. In this way they brought this Purāṇa in line with other texts in this matter.

The causes for recommending early age of marriage for girls can be divided into four heads: political, religious, mythological and general. Amogg the political causes we can say that the frequency and the onrush of the aliens introduced new trends in the cultural and social structure of the society. The whole thing appeared to be in a melting pot. It is quite true that the Hindu society survived this challenge and reasserted itself by bringing the foreigners into its fold. But during the days of tension and tussle, insecurity and unsafety, chaos and

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48. J.J. Modi, 'Marriage' (Iranian) Encyclopaedia of Religion and Ethics Vol. VII, p. 455.

49. Arthur Christensen, Iran under the Sassanid (Urdu Trans. from French by Mohammad Iqbal) ed. 1941; p.433.

confusion, the situation remained fluid. The age long social and religious concepts began to break under the heavy weight of opposing and adverse circumstances. Their grew a desire for licence. "What we specially gather from this (Visnu Purāna) is that as a result of the political unrest and of the intercourse of the people with casteless and immoral foreigners, famines and prestilences broke out, people became regardless of Śrauta and Samarta Dharma, and immorality prevailed."[50] To stop this tide and to save the women from degradation and demoralisation the writers thought it fit to marry the girls at an early age. "But with the admixture of races, the multiplicity of castes, their iron exclusiveness and the decay of morals, the only check to curb the growing desire for license among young men and women was to give them no chance of having a will of their own. Hence the convention that a girl must be married before she attains puberty."[51]

Among the religious causes we have seen that Buddhism and Jainism helped to a considerable extent, the Brāhmanic writers, in lowering the age of marriage for girls. We have also seen that the number of ladies joining Buddhist and Jain orders increased enormously. In this way both the religions tried to reach every door. It was a great alarm for the Brāhmanas. They found their entrenched position quite insecure. The cases of certain women going astray in the monasteries and nunneries might have provided a hope to the Brāhmanic writers to recommend early

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50. R.C. Hazra, Purānic Records of Hindu Rites and Customs (ed.1940) p. 217.

51. Indra, The Status of Women in Hindu Religion; p. 61.

marriage. Such marriages began to be recommended for girls so that they may be booked before they could think of joining these churches for which ordinary Hindu had his legitimate apathy. "The institution of nunnery in Jainism and Buddhism and the instances of several grown up maidens taking holy orders against their parents desires, and some of them later falling from the high spiritual ideal, must also have strengthened the view of those who favoured marriages at about the time of puberty."[52]

In the Vedic mythology it is stated that Soma, Gandharva and Agni are the earliest divine husbands of the bride and her human husband is the 4th one. This idea was popularised in the period of the composition of Purānas. The writers began to advocate that at the time of the manifestation of different signs of puberty, different divine husbands get jurisdiction over the girls. "Having signs she is enjoyed by Soma, having breast she is enjoyed by Gandharvas and having menses she is enjoyed by Agni"[53] Gṛhyasaṅga Graha (quoted in the commentary or Gobhilā Gr. iii.4.6.) says that the girl is first enjoyed by Soma, Gandharvas enjoy her when her breast develops and at the time of menses she is enjoyed by Agni. Therefore it led to the view that the girl must be married even before she develops any sign of girlhood. Varāhamihira, whose references have already been made, provides us with a simple, convincing, logical and thought provoking interpretation of the mythology mentioned above. He says, "The moon gave them (women)

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52. A.S. Altekar, The Position of Women in Hindu Civilisation, pp. 54-55.

53. Bhaviṣya Purāṇa. 1.182.31.

व्यञ्जनेन सकोपेतां सौमो भुङ्क्ते हि कन्यकाम्।
पयोधरेषु गंधर्वा रजस्याग्नी प्रकीर्तित:॥

purity (cleanliness); Gandharvas, culture and sweet speech; and the fire and the capacity to eat all sorts of food. Hence women are like unto pure gold."[54] Thus according to Varāhamihira, the great advocate of the high status of women, Soma, Gandharva and Agni do not enjoy and defile the girls but inculcate in them such virtues and qualities like purity, culture etc. which enhance their prestige, honour and respect in society. In this way Soma, Gandharva and Agni are not the early husbands of the girl, but certain powers which help the girl to grow into an attractive, lovable and charming personality. If we apply a bit of our reason and common sense we can say after all what is there to enjoy in a girl with so tender age. But myths are myths. They have their own powers and field of influence. In the words of R.K. Mookerji[55] " Myths are by no means futile or fictitious as presumed by nineteenth century historians..... Myths poetically and pregnantly embody traditions, values and aspirations of a people. They are conserved and transmitted by social memories and bind their present to the past in belief, thought and action". It may be stated again that the Maga Brāhmanas, the authors of this Purāna, did not follow Varāhamihira in his interpretation of this mythology, and followed the views mentioned in the Vedic interpretation.

The general cause are summoned up as : "Risely regards the custom as due primarily to hypergamy which by limiting the choice of bridegroom, impels parents to marry off their girls at the earliest age possible. Gait regards infant marriages as the result of impact of Āryans and Dravidians and as a desire to guard against the pre-marital communism, and this again has possibly

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54. Varāhamihira, Brhitsamhitā (Eng. Trans. by V.S. Shastri, ed.1947) 74.5.
55. A History of Hindu Civilisation (ed. 1958), p. 1.

been a contributing factor. Campbell opinion is that early marriage was due to a belief in the danger of dying with unfulfilled wishes combined with the great wish of a Hindu to marry and have children".[56] Jolly observes that the early marriage warrants the virginity of the bride.[57] On the whole the insistence on marriage of girls, and that at an early age is a marked feature of the time and was probably mainly due to an anxiety to maintain their bodily purity.[58]

vi. Divorce

The authors of the Bhavisya Purana enlarge the scope of divorce by stating that, "Divorce is permissible when either a party to the marriage is not pleased or some irritation has appeared among them."[59] These conditions prove lack of affection, understanding and adjustment between husband and wife, which are so vital for a peaceful and happy life. The non-physical, intellectual and emotional living together appeared to be practially useless and harmful and there was no sense in yoking together such two individuals for the simple reason that marriage sanskāras have been performed which are indissoluble. The weight was attached not to the sanctity of marriage tie but to the actual life, sharing of common joys and sorrows, happiness and the joy of living together.

According to Nārada that when husband and wife leave one another from mutual dislike, it is a sin. He however, recommends the expulsion of the wife not only on the grounds of wasteful

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56. Hutton, Caste in India, p. 1579.

57. Hindu Law and Customs (ed. 1928), p. 119.

58. R.K. Mookerji, 'Social Condition'. The Age of Imperial Unity, p. 565.

59. 1.132.66. परस्परस्य संबुद्धान्मोक्षः स्मृतः।
न स्यादन्यतरः प्रीतो शेषाद्रसा— दपि

expenditure, procuring abortion, adultery or attempt on the husband's life, but also for less serious offences like 'showing malice, making unkind speeches or eating before her husband. He asks the husband not to show love to a barren woman, or to one who gives birth to female children only, or whose conduct is blamable, or who constantly contradicts him. But it is doubtful whether divorce is meant.[60]

The question of divorce to a barren woman has also been discussed by many writers. The Bhavisya Purana[61] recommends that a husband should wait for eight years for the birth of a child. Kautilya (iii.2) also prescribes the same period.[62] A.S. Altekar raises the period by stating that "Sufficient time, however, had to be allowed to pass in order to make it certain that the wife was really barren. Ten years at least had to elapse before barrenness could be presumed. In case daughters alone or very short-lived children were born, a further period of waiting for three or four years was prescribed." Baudhyana enlarges the scope of divorce in such matters. He (ii.6) recommends that a husband can abandon a wife if she does not beget children in the tenth year, or one who gives birth only to daughters in the twelveth, or one whose children die in the fifteenth, but her who is quarrelsome without any delay.

The divorced wife could not be left to herself or at the mercy of the society. Lack of adjustment in married life and only begetting daughters were not entirely her fault. The leaders

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60. R.K. Mookerji, 'Social Condition', The Age of Imperial Unity, p. 566.
61. 1.182.69 b. आकांक्षेत् तत्र वर्षाणि अप्रसूतिं प्रसवांस्त्रिया॥
62. The Position of Women in Hindu Civilisation (ed. 1956), p.106.

of the society knew that if such discarded women were not properly looked after, if no means of their sustenance were arranged, there would be further decline in the standard of morality and that will add insult to injury for such women. They thought that on humaniterian grounds the abandoned members of the society need a sympathetic treatment. The divorced women must lead a life of economic independence. For this purpose the Bhavisya Purāna[63] recommends that "if due to strained relations divorce is given, the husband should give an allowance along with strīdhana to his wife. Yājñavalkya (1.74) recommends that a husband should maintain a wife who has been divorced in the same way as before. If he does not do so, he would be guilty of great sin. Similarly in Iranian society it was recommended that a person who divorced his wife was compelled to return her personal property.[64] The Bhavisya Purāna[65] maintains that people who denot return the personal property of the women, break the promise of marriage. Manu prescribed a fine of 600 panas by the king in such cases.

From the above discussion we can say that the authors of the Bhavisya Purāna took a lenient and sympathetic view for the women who were divorced. The return of strīdhan has been recommended by several authors. The Bhavisya Purāna maintains that the maintenance allowance is also necessary for the husband to be given to the wife. It is quite true that the nature and the

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63. 1.182. 67. वाच्यते चेत्पतिर्भार्यां स तु दोष हार्हे स्मृतः।
वृत्तिरभ्रसां शुल्कं लाभश्च स्त्रीधनं भवेत्॥ Urdu

64. Arthur Christensen, Iran Under the Sassanids (Eng. Trans. from French by Mohammad Iqbal (ed. 1941), p. 435.

65. 1.182. 68a. भोक्तुस्तु स्वयमेवेदं प्रतिज्ञादनं भवेत्।

amount of maintenance allowance has not been stated. It was presumed that the prevalent views of the society with regard to it would be considered by the husband at such times.

vii. Duties of Woman During Pregnancy

Woman, when pregnant was required to be very cautious and careful in matters of diet and movements. Extra hard work, excessive diet and such things were bound to effect the child in the embryo. We know that a mother, as a teacher of the child has been given the foremost position by the Hindu writers. The education of the child starts at the time of conception. So the authors of the Bhavisya Purana[66] and the Matsya Purana (VII.40-49) have recommended some physical and psychological directions for a woman who is pregnant. She must avoid load laughter, company with evil persons, enmity, agitation and worries of all kinds. The things which instill fear must also be foresaken. Going alone under a tree or to a lonely and deserted place and crossing a river may produce an idea of fear and thus effect the child. Constipation which generally leads to several bodily ailments, should also be agoided. Taking bath with scented water is recommended. This shall gladden the heart of the mother and provide much needed relaxation to all the limbs of the body. She must keep herself busy in the service of the teacher and in doing good actions for others. These will fill her mind with good thoughts. The idea behind all these instructions is to keep her physically fit, mentally happy and relaxed and emotionally well-balanced.

viii. Form of Marriage

The usual eight forms of marriages are also given in the Bhavisya Purana. These are mentioned below:

66. 4.86. 23-32.

1. Brāhma: In this form of marriage the bride is properly ornamented and is given to a bridegroom who is learned and comes of a noble family. He is specially invited for this purpose.
2. Daiva: This marriage is solemnised in the presence of a rtvika and during the course of a Yajña. The bride wears jewels and other ornaments and is offered to a husband who is of good conduct.
3. Ārsha: The father of the bride receives a cow or a bull or two pairs and gives her to a person after due performance of rites.
4. Prājapatya: Here the father of the bride gives his daughter to the person with the instructions that the couple should always be united in the discharge of their religious duties.
5. Asura: In this form of marriage the parents and the relatives of the daughter receive money and then give their daughter in marriage.
6. Gandharva: When both the parties fall in love and their marriage is consummated, it is known as Gandharva form of marriage.
7. Rākshasa: When a weeping and crying woman is forcibly abducted it is known as Rākshasa form of marriage.
8. Paisācha: When a sleeping or an intoxicated girl is stolen away it is called Paisācha form of marriage.

Manu[67] (III.27-34) has also mentioned eight forms of marriages. These are mentioned below:

1. Brāhma, where the fathers gives the daughter, decked with ornaments and jewels, to a learned man of a good conduct invited by him.

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67. R.K. Mookerji, 'Social Condition'; The Age of Imperial Unity, p. 559.

2. Daiva, where the father gives his daughter, decked with ornaments before a priest who duly officiates at a sacrifice, during the course of its performance.

3. Ārsha, where the father gives his daughter after receiving from the bridegroom a cow or a bull or two pairs.

4. Prājapatya, where the father gives his daughter after addressing the couple with the words: 'May both of you perform together your duties'.

5. Asura, where the bridegroom receives a maiden after having given as much wealth, as he can afford, to the kinsmen and to the bride herself.

6. Gandharva, or the voluntary union of a maiden and her lover.

7. Rākshasa, or the forcible abduction of a maiden from her home.

8. Paiśācha, where a man by stealth seduces a girl who is sleeping, intoxicated or disordered.

It will be interesting to know the forms of marriages in Iran. "There seems to have been five forms of marriages (i) The woman married with the consent of her parents; the children which she bore her husband belonged to him in this world and the next; she was called the padheshahzan, or 'privileged wife'. (ii) A wife who was an only child was called the ovagh-zan or 'only-child-wife'. The first child which she bore was given to her parents to take the place of the daughter who had left the family; after that she became like the first, a 'privileged wife'. (iii) If a man of marriageable age died single, and his family gave a dowry to a strange woman and married her to a stranger, this woman was called the sadhar-zan, or 'adopted wife'. Half of her children belonged to the dead man, whose wife she would be in the next world, and the other half to the living husband.

(iv) A widow who married again was called a chaghar-zan or 'servant wife'. If she had no children by her first husband she was considered as an adopted wife, and half of her children by her second husband belonged to the first, whose wife she would be again in the next life. (v) The woman who married without her parents consent was the least considered of all. She was called the khud-sarai-zan, the 'wife who had made her own house'. She could not inherit from her parents until her eldest son was of age and had given her as 'privileged wife' to his own father."[67a] From this it appears that the authors of the Bhavisya Purana followed the Indian forms of marriages.

It is interesting to know that the authors of the Bhavisya Purana[68] approve Brahma, Daiva, Arsha forms of marriages by stating that the children of the first redeem 10 past and future generations, of the second 7 generations, and of the third three generations respectively. The Prājapatya form of marriage is not mentioned in the Bhavisya Purāna in this connection.[69] A.S. Altekar is of the opinion that "Brāhma and Prājapatya are synonymous words and it is quite possible that the Brāhma marriage was originally identical with the Prājapatya one. This conclusion is supported by the fact that two of the early writers, Vasishtha and Āpastamba, do not mention Prājapatya marriage at all; they refer to only three approved forms Brāhma, Daiva and Ārsha. Prājapatya was added later, probably to make the number of the forms of marriage 8.

67a. Clement Huart, Ancient Persia and Iranian Civilisation, p.162.

68. 1.7.31-32.

69. The Position of Women in Hindu Civilisation (ed.1956), pp.46-47.

The authors of the Bhavisya Purana condemn the sale of girl. It is stated that the father of a girl should not receive money from the father of the bridegroom. In this way, if he does so he will be called a seller of the child. "People who live on or wear clothes from the money received from their daughters, go to hell. "Giving the girl in marriage after receiving a cow or a bull, is not without blame. One may take less or more, it shall be known as the price of the girl."[71] The authors of the Dharmasastras also condemn the custom of the price of the bride.[72] Baudhayana maintains that the guardians, if they sell their daughters, will go to hell. He also mentions that the purchased wife would not become a legal wife.[73] The Padma Purana states that the face of a person, who has sold his daughters, should not be seen.[74] Similarly Manu also condemns the sale of girl. The Mahabharta mentions that a man who sells his daughter goes to hell(XIII.45.18). There is a general Sutra rule against selling any human being (Gant.VII, 14).[75]

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70. Bhavisya Purana. 1.7.39-40.

न कन्याया: पिता विद्वान्गृह्णीयाच्छुल्कमण्वपि।
गृह्णन्हि शुल्कं लोभेन स्यान्नरोऽपत्यविक्रयी॥
स्त्रीधनानितुमे मोहादुपजीवन्ति बान्धवा:।
नारीयानानि वस्त्रं वा ते पापा यान्त्यधोगतिम्॥

71. Ibid., 1.7.41.

आर्षे गोमिथुनं शुल्कं केचिदाहुर्मृषैवतत्।
अल्पो वापि महान्वापि विक्रयस्तावदेव स:॥

72. I. II. 20-21.

73. Brahma Khanda. 24,36.

74. III. 51.

75. E.W. Hopkins, The Growth of Law and Legal Institutions, Cambridge History of India, Vol. I (ed. 1952), p. 260.

ix. Relations between Co-wives

The authors of the Bhavisya Purāna[76] have laid down instructions with regard to the mutual relationships between wives for maintaining good and cordial atmosphere in the family. There it is stated that the younger wife should regard the elder wife as her mother and give motherly affection and care to her children. The former should offer things brought from her father's house first to the latter. This shall give the elder wife due respect and regard which she deserves. The elder wife in her turn shoudd not decline the offer. If such offers are declined they lead to mutual misunderstandings and jealousies, which are responsible for the ruin of the home. Before her husband the younger wife should not belittle the importance of the elder wife. She should give the impression that all things are being done in the home according to her orders. The elder wife should not feel offended when she finds that her husband is attached to the younger one. She should regard her as her daughter and love her accordingly. Hatred between co-wives leads to the displeasure of the husband.

x. Conclusion

To sum up we can say that a comparative study of the various aspects of the position of women in ancient India, during the period of our study, reveals that this Purāna gives a satisfactory, if not a very honourable position, to woman in society. To regard the husband as a god and his service as the primary duty of the wife, have been mentioned by almost by all the writers. Her household duties mentioned in this Purāna give her an effective

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76. 1.14.9-32.

and dominant position in the domestic affairs. Her position was further enhanced by the statement that she is half part of her husband. In this way she is treated at par with the husband. The sense of equality between both the members is agreed upon. The Bhavisya Purana sufficiently enlarges the scope of divorce while other writers are reluctant to do so as stated above. This shows indirectly that divorce is not a one way traffic. The old indissoluble tie of marriage, which bound the husband and the wife till their end, even in a home full of strifes and tensions, had little force for the authors of this Purāna. Both the wife and the husband are given equality in matters of divorce. The provision of the return of the whole stridhan and of maintenance allowance for a discarded wife proves beyond doubt that the authors had good intentions and motives for such wives.

Nothing is stated about the education of woman in this Purāna. Several prohibitions were imposed upon those whose husbands had gone abroad. A low age of marriage, as stated by other writers has also been recommended by the Bhavisya Purana. Keeping in view the conditions of the society of those times, the authors found it quite appropriate to incorporate such materials in this Purāna. By such recommendations they did not mean any disrespect to woman. They also did not want that the position of the woman should fall in the eyes of others. Due to the fear of social ridicule, or because of their sincerity of motive and honesty of purpose, or due to the exigencies of time, the Maga Brahmanas could not follow the line suggested by Varahamihira whose references have been included here. Many useful instructions have been provided in this Purana for those who are pregnant. This Purāna did a great sefvice to the women by prescribing such

instructions. The usual eight forms of marriages have been mentioned in this Purāṇa. Here we also find that the sale of girls has been much condemned. This Purāṇa is quite conscious that the entry of two wives in one home might lead to discord and unhappy life. To maintain a happy and peaceful home it has been enjoined that the younger wife must give due regard to the first wife. The elder wife should also treat the younger wife affectionately. In this way attempts have been made to see that the relationship between co-wives should be of cordial nature so that the home must be a place of joy and peace. Taken as a whole the woman has been considered sympathetically and her position and status have been kept high in the Bhaviṣya Purāṇa.

CHAPTER VI

EDUCATION

1. Introduction

Education received a great importance and recognition in ancient India. The soundness of the system helped considerably in the dissemination of knowledge and development of character. The living and affectionate relationship between the teacher and the taught, the pupil's study under the paternal guidance of the teacher, the observance of strict rules of conduct by the pupil, the natural surroundings of the school, all these things and many more resulted in real teaching and real learning in ancient India. The begging of alms, non-payment of fees, free boarding and lodging and the service of the teacher by the pupil, made the latter humble. He was acquainted with the difficult process through which education was received. Cultivation of good habits, the development of the proper rules of behaviour, etiquettes, the ethical conduct, and the physical side were greatly stressed by the educational system. The pupil was made physically fit, mentally alert and spiritually elevated. The educational system produced eminent philosophers, poets, politicians, administrators, warriors etc. The cultural heritage passed on from one generation to another after being polished, refined and enriched. Thus even in those days when means of transport were scanty and poor, books were not available, the movement from one place to another was extremely difficult, the sources of life and knowledge never dried up. Movements and ideas flowed from place to place enriching the life of the people, though there were short-lived periods of decadence. The creditøf of this, no doubt, goes to a band of

devoted teachers and pupils and the fudamental principles of education which have been summed up very beautifully as follows:

" Verily, the goddess of learning (Vidyā) approached Brāhmana saying: Protect me: I am thy treasure. Do not expound Me to the following unworthy persons, him who is jealous, who is wanting in simplicity and straight-for-wardness, or who is devoid of self ∞ control. Then alone shall I be potent.

"One should honour him as a father and mother and should never bear ill will towards the teacher who pierces the ears with (the needle of) Truth without causing pain but giving the boon of immortality by knowledge.

"Like teachers who do not feed (but send away) unworthy pupils who do not honour them, though possessed of the highest learning, by their word, thought and deed, knowledge also will shun them.

"In order to protect thy treasure, O Brāhmana! expound Me to him alone whom thou knowest to be pure, devoid of passion, possessed of intelligence, established in brahmacharya, the discipline of religions studentship[1]".

ii. Importance of Education

The importance of education has never been over estimated in ancient India. The Bhavisya Purāna mentions that, "éven a child, who teaches, may be regarded as the father of an old man"[2]. Similarly Manu relates the story of a boy who taught his

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1. R.K. Mookerji, Ancient Indian Education : Brāhmanical and Buddhist (ed. 1951), pp. 37-38.

2. Bhavisya Purāna. 1.4. 92b. बालोऽपि विप्रो वृद्धस्य पिता भवति धर्मतः

elder relatives and used to call them 'little ones'. The relatives approached the god and complained about his audicity. The latter gave their decision in favour of the young boy. " A learned man, though young, has to be respected and honoured by virtue of his learning. (Manu ii, 156; Gaut. vi. 21.23; Yāj.i.115). The Brahmanas whose special duty was to teach, were expected to perform their duties, otherwise they had no utility. "As an elephant of wood and a deer of leather are worthless so a Brāhmana is useless without education"[3]. The authors of the Bhavisya Purāna[4] recommend punishment by the King for the people of those villages where the Brahmanas get food without reading Vedas and observing fasts. We all know that during Vedic and later Vedic ages upnayana was obligatory for the higher castes in the community. Therefore, it is quite possible that the percentage of literacy would have been very high.

iii. Duties of the Pupils

Several writers mention that the pupils should stay with the teacher in his home from the beginning till the end of their educational career. "From upanayana to Samāvarta-na sanskāra a pupil must receive education in the house of the guru"[5]. The Athervaveda (7,109.7) refers to this condition in the phrase", if we have dwelt in studentship". It is also referred to in the Satapatha Brāhmana (11.3,3,2) and in the Aiterava Brāhmana (5,14) The Chhāndoyoga Upanisada (2.23.2) uses the epithet for the student

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3. Bhavisya Purāna. 1.4.101.
यथा काष्ठमयो हस्ती यथा चर्ममयो मृगः।
यश्च विप्रोनधीयान स्त्रयस्ते नाम बिभ्रति॥

4. Ibid. 1.4.105.
अव्रता स्वनधीयाना यत्र भैक्षचरा द्विजाः।
तं ग्रामं दंडमेद्राजा चोरभक्त प्रदोहि सः॥

5. Ibid. 1.4.36.
आसमावर्तना त्कृतोपनयनो द्विजः।
आचार्य - षां ।

as Ācharya-kul-vāsin. The direct and personal contact between the teacher andthe taught provided a strong impetus for the development of the personality of the pupil. The teacher understood the student properly and the latter developed an attitudd of reverence for the teacher so vital for effective and quick learning. In the words of R.K. Mookerji " the pupil with his contact with the teacher is to imbibe the inward method of the teacher, the secret of his efficiency, the spirit of his life and work, and these things are too subtle to be taught"[6]. The formative mind of the child which required emotional and intellectual development was to be placed in the charge of an expert who could teach and train him properly. The planned and congenial environments of the hermitage of the teacher brought a wholesome effect on the pupils belonging to different positions of life. They gained common experience under the paternal care of their teacher. The teacher, a spiritual father, was the real friend, philosopher and guide of the pupils.

Education through service had been the watch-word of ancient Indian education. Considerable emphasis was laid on its importance and utility. The pupils should sweep the house of the guru, bring water and firewoods, tend cattle and perform such like duties.[7] The student was expected to do personal service to the teacher like a son, suppliant or slave.[8] The Mahābhārata (5.36.52) maintains that no progress in education is possible without the

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6. R.K. Mookerji, Ancient Indian Education: Brāhmanical & Buddhist, (ed. 1951) Prologue p. XXVI.

7. Ibid. Prologue p. XXIX.

8. A.S. Altekar, Education in Ancient India (ed. 1957), p. 60.

service of the teacher. The Buddhist system of education did not lag behind in enjoining upon the pupils the importance of serving the teacher. They were expected to be polite in talk, polished in manners and refined in etiquettes. Describing the manners of the pupils waiting on his teacher in India in his time I-Tsing says (records pp. 117-120) ' he goes on to his teacher at the first watch or at the last watch in the night.... The pupil rubs the teacher's body, folds his clothes or some time sweeps the apartment of the yard. Then after examining water, he gives it to the teacher. This is the manner in which one pays respect to one's superiors. On the other hand, in case of a pupil's illness, the teacher himself nurses him, supplies all the medicines needed and pays attention to him as if he were his child". [9] "The Bhavisya Purana draws a beautiful analogy when it states that "as we get water after digging a well so after serving a guru a pupil gets knowledge." [10]

iv. Things Prohibited for the Students

The student life was not a period of merry-making and enjoyment. It was the period of acquiring knowledge with disciplined training of mind and body. It enabled him to discharge the duties of the remaining part of his life properly and efficiently. For the preparation of such a life he must discard certain things like meat, liquor, garlands, juice, collyrium, oil on the body, shoes and umbrella. Dancing, music, gambling, telling lies, speaking ill of others and company with women were also to be avoided. [11] Gautama Dharmasùtra (II,13,14,18,19,22,23,25)

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9. U.N. Ghoshal, 'Education'. The Classical Age. pp. 579-80.

10. Bhavisya Purāna. 1.4.187. यथा खनन्खनित्रेण नरो जलमाप्नोति मानवः।
तथा गुरुगतां विद्यां शुश्रुषुरधिगच्छति ।।

11. Ibid., 1.4.146-151.

and Manu (II 198, 180, 181) also recommend the abandonment of such things like perfumes, garlands, shoes, umbrella, carriage and sleep in the day time. Playing upon musical instruments, dance etc. were also to be shunned. Visits to gambling houses and festivals were also forbidden for them.

Such prohibitions, as described above, furthered the cause of education. In the words of R.K. Mookerji " the aim of education is chitta-vritti-narodha, the inhibitions of those activities of the mind by which it gets connected with the world of matter and objects"[12]. Such things undoubtedly distracted the attention of the pupils from the path of seeking spiritual culture. These disturbing stimuli had to be suppressed if progress in the direction of attainment of spiritual culture was to be made. Manu (2,88) also lays great emphasis on controlling the organs which run wild among attractive sensual objects: "Thus the inhibitions of the daily life necessitates the process of rationalisation, symbolisation and other kind of distortions must be rejected in the course of spiritual culture."[13] In this way the individual's subjection to rigorous discipline led to the purge of all impurities and imperfections. It laid the foundation for a simple and good life so necessary for a successful living.

v. Fees

The absence of fees in the educational system was a striking feature in ancient India. During the course of studies a pupil was not expected to pay any thing to the teacher. "After the

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12. R.K. Mookerji, Ancient Indian Education: Brāhmanical & Buddhist, (ed. 1951), Prologue, p. xxii.

13. Ibid., p. xxiii.

completion of education a pupil could give a piece of land, cow gold, house, umbrella, clothes etc."[14] Gautama maintains that the pupil should give to the teacher whatever he can or ask the teacher what should be given to him, or if he is allowed to go without demanding anything, the student should take the ceremonial bath.[15] Āpastamba Dharmaśāstra[16] recommends the offer of a dakṣiṇā to the teacher at the end of the studies. The money to be paid as dakṣiṇa should be earned in a rightful manner. If the teacher is in adverse circumstances, a fee even by begging from a person whether of high caste or a Śudra, can be given to the teacher. The pupil can also do a good service to the teacher but no boast should be made about it.

The offering of the nominal fees at the end of the educational career showed only the depth of the gratitude and reverence of the pupil for the teacher. It was quite difficult for the pupil to repay the services of the teacher in the form of certain things. The Chhāndyoga Upanisada praised Brahamavidyā by stating that the gifts of the wealth of the whole world have less value than that of this vidyā. "The teacher and the pupil were not connected with each other by the 'cash nexus', but by the ties of spiritual relationship whereby both were repaying the debt they owed to the rsis by the persuit of knowledge".[17] The payment and receipt of fees were a hindrance in the development of respectful

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14. Bhavisya Purāna. 1.4.215. क्षेत्रं हिरण्यं गामश्वं छत्रोपानत्फलेव च।
धान्यं वासांसि शाकं वा गुरवे प्रीतिमाहरेत॥

15. Gautama Dharmasūtra II. 54-55.

16. Āpastamba Dharmasūtra 1.2.7.19-23.

17. R.K. Mookerji, Ancient Indian Education: Brāhmanical & Buddhist, (ed. 1951), p. 202.

he can cause obstacles to their study. A teacher fails to be a teacher if he does not teach. The Mahābharta Drona p.(50-21) curses the teachers who fail to do their duties by stating that if a teacher does not teach the pupil for a year, the former receives all the sins of the pupils. The Bhavisya Purana[19] sums up very beautifully the qualities of the teacher when it states that " A guru, who knows the true meaning of Gāyatrī and devoutly follows the law (Maryādā), is the best of all. The knowledge of true meaning of Gāyatrī refers to his spiritual attainments and the following of the Maryādā of the Śāstras refers to his cultural attainments. "Why the Gāyatrī verse came to be famous it is difficult to say? Its fame was probably due to its grand simplicity and to its adaptability to an idealistic conception of the world as emanating from all pervading Intelligence."[20] The Bhavisya Purana thus lays equal emphasis on sacred and secular knowledge of the teacher which was passed on to the pupils through the system of education.

vi. Kind of Teachers

The Bhavisya Purana mentions five kinds of teachers. They are (1) Ācārya, (2) Upādhaya, (3) Guru, (4) Rtvik, & (5) Mahāguru.

1. Ācārya. According to Lexicon of Amara Singh Ācārya means one who himself is capable of expounding the hymns of the Vedas.[21] The Bhavisya Purana mentions that Acārya is one who teaches the

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19. Ibid. 1.4.46.

20. P.V. Kane, History of Dharmaśāstra, Vol. II, Part I, p.303.

21. Bhavisya Purana. 1.4.74.

सरहस्यं सकल्पं च वेदं भरतसत्तम।
तमाचार्यं महाबाहो प्रवदन्ति मनीषिणः॥

secret (Kalpa) of the Vedas. The Ācārya is defined by Manu (ii. 14-f) as a person who teaches the Vedas together with the Kalpa. According to Visnu, Ācārya is a teacher who teaches a branch of the Vedas. Vasishtha (iii,26) maintains that Ācārya must teach all the Vedas. Patanjali uses four terms to indicate a teacher, and he regards Acharya as a teacher of the highest type, an original thinker and a master like Pānini. Gautama (1.90) maintains that the teacher from whom the pupils receive upnayana sacrament, is called an Ācārya.

2. Upādhaya. According to Amarakosa, Upādhaya is one who himself discourses on knowledge. The Bhavisya Purāna[22] states that he who teaches Vedas for earning a livlihood is called an Upādha-ya. According to Vasishtha (iii.21) one who teaches only a portion of Vedas is called an Upādhaya. Manu (2.141) and Visnu (xxiv.2) regard Upādhayaya as a person who teaches for fees for making both ends meet. Upādhaya, who was previously called an Adhyāpaka, was entrusted with the teaching of secular and scientific treatises.[23]

It appears that due to the growth in secular and scientifi literature and with the emergence of new branches of knowledge, the old teacher i.e. Ācārya could not teach all these subjects. Hence for the teaching of these branches, a new class of teachers styled as Upādhaya, came into being. These teachers taught the pupils after charging fees. It is quite true that the sale of education, or teaching for the sake of fees have been condemned as stated

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22. Ibid. 1.4.75. एकदेशं तु वेदस्य वेदांगान्यपि वा पुनः।
योध्यापयति वृत्त्यर्थं मुपाध्यायः स उच्यते॥

23. V.S. Agrawala, India Known to Panini (ed. 1953), p. 283.

above. ~~But it appears that such condemnation as stated above.~~ But it appears that such condemnation applied to Ācārya who taught the secred knowledge which was regarded pure and high. Charging of fees by the Upādhaya for his teaching was permitted if the subject matter to be taught was different from the sacred lore. " A pupil was placed in the charge of two supervisors qualified by learning, character and standing, who were called Ācārya and Upādhaya. Their functions are described in Mahāvagga (1.25-33). The distinctions seem to be that the Upādhaya was the higher authority entrusted with the duty of instructing the young bhikṣu in the sacred texts of the doctrine, while the Ācārya assumed responsibility for his conduct. According to Buddhaghoṣa commenting on Mahāvagga (5,4,2) the Upādhaya is to be of ten years and the Ācārya of six years training. But, of course, mere seniority is not qualification unless the monk was also learned and competent[24]". But in the Brāhmanical system of education the position of the Ācārya is greater than that of the Upādhaya.

It appears that in the Buddhist system of education Ācārya assumed the responsibility of imparting sacred instructions to the pupils while the Upādhaya owed the responsibility of discipline and conduct of the pupils. In this way the practical and theoretical aspects of education were separated and brought under the charge of two different kinds of teachers. The position

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24. R.K. Mookerji, Ancient Indian Education: Brāhmanical & Buddhist (ed. 1951), p. 402.

of the Upādhaya, the person incharge of the practical aspect of the monks education, was regarded superior to that of the Ācārya due to the simple fact that Buddhism laid more emphasis on contemplation, concentra-tion, and the development of the ethical virtues of the individual. A strict code of conduct, the subjugation of evil desires and the development of the moral qualities were more important than the acquisition of formal instructions in Buddhism. Hence Upādhaya ranked higher than the Ācārya.

3. Guru. The third kind of teacher, according to the Bhavisya Purāna, is called a guru who is defined as follows:

" He who performs garbhadāna sanskāra and provides food, is called a guru.[25] The guru here represents the father. Yājñavalkya (1.34) also mentions that a guru is one who performs sanskāras and impart instructions in the Vedas. Originally the father himself taught the child, and so he was called the guru.

4. Rtvika. "He, who performs agnistha Yajña knowing well its meaning, is called a rtvika".[26] Jaimini (1.2.28) regards this kind of teacher in terms of a priest.[27] In the words of P.V. Kane "ṛtvikas were engaged at solemn śrauta sacrifices or at domestic rites and ceremonies". "It is a regular term for a sacrificial priest, covering all the different kinds of priests employed at the sacrifice. It appears certain that all the priests were Brāhmaṇas".[28] It is evident that with the growth in sacredotal

25. Bhavisya Purana. 1.4.76. निषेकादीनि कार्याणि यः करोति नृपोत्तम।
अध्यापयति चान्येन स विप्रो गुरुरुच्यते॥

26. Ibid. 1.4.77. अग्न्याधेयं पाक यज्ञानग्निष्टोमादिकान्मखान्।
यः करोति वृतो यस्य स तस्यार्त्विगिहोच्यते॥

27. History of Dharmasastras, Vol. II, Part I, p. 109.

28. A.A. Macdonell and A.B. Keith, Vedic Index. Vol.I (ed.1958),p.112

literature and emphasis on the ritualistic aspect of religion, their subject matter became extremely vast and it needed the services of a separate teacher who could devote his time fully for this. "Their function undoubtedly represents a later state of the ritual, the development of the elaborate services of the sacrificial calls on the one hand, and on the other, the use of the long hymns addressed to the soma plant.[29] These ritual and rites had a special appeal for the masses and a powerful means to propitiate their deities for receiving rewards in return.

5. Mahāguru. The Bhavisya Purāna regards him as the best of all teachers. It says that " He is the teacher of teachers. His only earning is the recitation of the name of God. He should study eighteen Purānas, the Rāmāyana, the Mahābhārata, the cults of Visnu, Sun, Siva etc. He is to be worshipped by all".[30] It appears that the two Epics, all the Purānas and the cults of different gods had assumed a holy and sacred position in society, and therefore, a person, who had studied all these texts, ranked as the foremost teacher.

viii. Conclusion

The educational data, as gleaned from the Bhavisya Purāna, mentioned above, are quite imperfect. Nothing is stated about the courses of studies, different grades of schools, female education, life long scholars, primary or higher education, centres of education, the daily routine of the pupils, methods of teaching etc. Considerable emphasis has been laid on the duties of the pupils. Such duties were helpful in making their lives

29. A.A. Macdonell and A.B. Keith, Vedic Index. Vol. I (ed.1958), p. 112.
30. Bhavisya Purāna. 1.4.36-37.

simple and austere. The maxim 'simple living and high thinking' was actually translated in their lives. The non-payment of fees added an air of sanctity and seriousness to the relationship between the teacher and the taught. The imparting and receiving of education was not a commercial affair but a spiritual endeavour. The prohibitions, physical and mental, imposed on the pupils during the course of their studies, gave them a chance to have a harder life devoid of pleasures and enjoyments whichwere regarded as distracting agents. The student life was considered a preparation period in which he was expected to subjugate and suppress his passions and enhance his inner worth so that he may prove fit to shoulder the responsibilities of the remaining part of his life. The five kinds of teachers and their qualifications, mentioned above, show the different nature of their duties. However, the Bhavisya Purāna gives us much information about the grades of teachers, their method of working, and their relationship with the taught. In particular it seems to be very emphatic on the obligations of the Brāhmanas to read and teach and even goes to the extent of prescribing that a Brāhmana failing in the discharge of his duties is not entitled to the maintenance on the part of the state or the society. Besides this, the Purāna adumbrates sound ideals of education and the ways by which it can contribute to social wellbeing.

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CHAPTER VII

FASTS AND GIFTS

1. Introduction

In ancient India religion had been an important factor in the life of the people. The social, economic and political life, nay the whole scheme of life was saturated with religion. In the words of Sir Monier Williams[1] " Religion is ever present to a Hindu mind. It colours all ideas. It runs through every fibre of his being. It is the very Alpha and Omega of his whole earthly career. He is born religious and dies religious, he is religious in his eating and drinking, in his sleeping and walking, in his dressing and undressing, in his rising up and sitting down, in his work and amusement. Nay, religion attends to him in his antenatal ceremonies long before his birth and follows him in endless offerings for the good of soul long after death".

Different periods of Indian History show different thoughts and practices and religion. During the Vedic age the people worshipped various deities, who represented different powers of nature. These deities were propitiated with ceremonies and rituals. The Upanisadic age witnessed the emergence of the highest philosophy and religion. Their chief emphasis was on knowledge, intution, yoga etc. The ceremonial religion, preached in the Vedic age as a means of attaining highest knowledge, began to be looked with disfavour in the Upanisadic age. Buddha enlarged, ennobled, systematised and emphasised the ethical doctrines. He

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1. R.K. Mookerji, Ancient Indian Fasts and Feasts; Preface.

focussed the attention of the people on the purity of thoughts, actions and words, the practice of eight fold path and the understanding of the four noble truths. Similarly Jainism laid great emphasis on the development of the moral side of the individual. During the Gupta age we find the emergence of a new kind of religion, called the Purānic religion. This religion which appealed to the masses, preached the sectarian views about the different gods. Its chief emphasis lay on devotion. Fasts and gifts are given a very prominant place in this religion.

(a) ii. Fasts: a brief history

The fasts have been discussed in the Vedas, Brāhmaṇas, Epics, Sūtras, Purāṇas and many other texts. The opinions of different writers, with regard to the derivation and meaning of this word are not the same. It is due to the fact that the writers belonged to different ages and interpreted its meaning in their own ways. In St. Petesberg dictionary the important meanings of the word given are :

1. Will, command, law, prescribed order; 2. Subservience, obedience, service; 3. domain; 4. order, regulated succession, realm; 5. calling, office, customary activity carrying on, custom; 6. religious duty, worship, obligation; 7. any undertaking religious or ascetic performance or observence, vow, secret work; 8. vow in general, fixed purpose, 9. other special senses.[2]

The meanings of the word fast, mentioned above, can be divided into two categories - religious and secular. The first four

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2. P.V. Kane, History of Dharmaśāstra, Vol. V, Part I, p.1.

categories directly come under secular fasts and the last five under religious fasts. In the early period there was hardly any distinction between religious and other aspects of life. Hence the term fast was used in a comprehensive sense including all sorts of legal and moral controls.

As time passed on, the spiritual and secular duties came to be differentiated. With the establishment of monarchies and other forms of government the king's duties increased. Politics began to be regarded as a branch of knowledge separate from religion. The progressive division of functions and specialisation of roles in society also led to some sort of demarcation between legal and moral controls. Their distinction sphere of activities and influence had its effect on the meanings of the word fast. The Brāhmaṇas used the word fast in two senses; 1. A proper course or pattern of behaviour for a person; 2. and an upavāsa. The Aitaraya Brāhmaṇa[3] uses the word fast in the sense of upvāsa. We find the same meaning of the word fast mentioned in the Grhyasūtras and Dharmasūtras. The Pārāśara Grhyasūtra (II.8) maintains that a snataka is to observe certain rules for three days after samāvartana. These observances are abstaining from meals, not using earthen vessals for drinking water, not seeing women, Śūdras, corpses and crows, not passing urine, not spitting before the sun etc. All these observances are not required if the individual only speaks the truth. The Āpastamba Dharmasūtra[4] enjoins upon the couple to follow certain rules from the day of their marriage. The husband and wife should eat only twice a day, should not over eat and keep fasts on parvan days.

3. VII. II.

4. II. 1.1.1.

Similar meanings of vratas have been stated at various placed in the Mahābhārata. Sabara on Jaimini concludes by saying that " a vrata means an activity of mind, which is a resolve in the form of ' I shall not do this'. He gives an example by stating that one should not see the rising or the setting sun.[6] The Vrata Prakāśa defines vrata as ' a special resolve concerning what is well-known to the learned, just as mantras are those that are well-known amongthe learned as mantras.

From the above discussion with regard to the meaning of the word vrata we find a considerable difference among various writers. The old definitions were discarded and the interpretation of Sabara and the Vrata Prakāśa, mentioned above, came to be accepted by the majority of the people.[7] According to P.V. Kane, "Its principal meaning from atleast the first century of the Christian era onward has been that of a religious undertaking, or vow, observed on a tithi, week day, month or other period, for securing some desired object by the worship of a deity, usually accompanied by restrictions as to food and behaviour."

iii. Rules to be followed during a Vrata

A vrata should be observed with all seriousness. The rewards of the vratas go in vain if these are to be followed half

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6. 5.VI.2.20.

7. P.V. Kane, History of Dharmaśāstra, Vol. V, Part I, p. 28.

heartedly. The physical and mental activities of the person must fall in line with the importance of a vrata. The Agni Purana speaks of ten virtues that must be cultivated as common to all vratas viz. " forbearance, truthfulness, compassion, charity, purity (of body and mind), curbing the organs of senses, worship of deities (or images) offerings into fire, satisfaction and not depriving another of his belonging". Devala observes...." celibacy, purity, truthfulness and the giving up of eating meat - these four should be regarded as the highest virtues to be observed in all the vratas". The Bhavisya Purana at various places lays considerable emphasis on the preliminaries to be performed before a vrata was going to be observed. These are getting up early in the morning, cleaning teeth, taking bath, worshipping an idol with flowers, fruit, incense, food etc. The Brahmanas should be given offerings and things to eat. Observing of silence on that day, the control of anger and passions are also recommended. The idea behind observing such vidhis is to attain external and internal purity and the curbing of evil tendencies. The whole process was to be observed with a religious fervour in spite of the fact that all the vratas were meant for the fulfilment of desires.

iv. Praises of Vratas

The authors of various Puranas have utilised their talents to the utmost in describing the praises of vratas. All heavenly pleasures and worldly desires can be gained by their observances. It appears that these have been given the place of a magic wand which can do anything and everything. All human cravings and

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8. 175. 10-11.

desires physical, mental, moral and spiritual can be fulfilled through them. The Brahma Purāṇa[9] says , " That the reward that is secured by the worship of sun for only one day, cannot be secured by hundred of Vedic sacrifices or by Brāhmaṇas to whom the fees are paid, as stated in different texts". "The ocean of hell can be crossed by boats in the form of vratas and upvāsas".[10] The vratas are the passport to heaven. These are the unfailing remedies and panacea for all ills of the individuals.[11] The Garuda Purāṇa quoted by Hemādri, states that " The Kanchanayuri vrata described by it, is more purifying than even the Gangās, Kurukshetra Kāśī and Puskara. About the Ubhayadvādaśī vrata described in the Bhavisya Purāṇa, it is said that " the sanctity of Gayā, Puskara, Vārāṇasī, Prayāga or other holy places situated in the east, west or north is not superior or equal to that vrata. Thus the observing of a single vrata could easily bestow on the devotees the rewards gained by a sacred bath or by a visit to a sacred place.[12] Similarly the Padma Purāṇa extols Jayanti vrata by mentioning that in the body of a man, who performs it, all holy places and gods reside. It appears that the various authors on the topic of

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9. 29.61.

10. Bhavisya Purāṇa. IV. 7.1.

यदेतत्ते समाख्यातं गंभीरं नरकार्णवम् ।
व्रतोपवास नियमप्लवनोत्तीर्यते सुखम् ॥

11. II. p. 869.

12. III. 4.27.

vratas vied with one another in stating the rewards of the different vratas. The Mahābhārta Anuśāsāna[13] parvan allots the most axalted place to vratas when it declares that there is no higher tapa than upvāsa or even equal to it. The poor people can secure the rewards of the sacrifices by following the vratas as described above. Some vratas have been described to have in the power to drive away all kinds of fears. The tilaka vrata described in the Bhavisya Purāna (IV. 12.1) states that all enemies, bhūtas, pretas and paiśāchas return without harming, when they see tilak applied on the forehead of an individual. The vratas have the potentialities to bring back the memories of the past lives of the individuals. Jātismara vrata described in the Bhavisya Purāna (IV.13) mentions how an individual knew his past life by observing this vrata only. Various Purānas describe in numerous passages the worldly thing which the individuals receive with the help of vratas.[14] The Agni Purāna states that dharma, progeny, wealth, beauty, good fortune, virtue, fame, learning, long life, wealth, purity, enjoyment of pleasures, heaven - these are the objects which one gets by the observence of vratas. The Linga Purāna (Pūrvardha 83.4) maintains that an individual, who for one year eats only once in the evening (nakta) and worships the god Śiva on 8th and 14th in each (paksa), secure the rewards which are gained by sacrifices. The individual also

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13. 106. 65-67.

14. 175.44 & 57.

also attains the highest goal. The author of the Bhavisya Purāna have simplified the procedure of following the vratas. They state that [15] " A person who listens to the vidhi of Rasakalyāni vrata and exhorts other to do the same, reaches the abode of Pārvatī". A person who listens to vrata, Ardanandakari tritīyā, and suggests other to do the same reaches the abode of Indra.[16] "An individual is redeemed from all sins if he listens to the vidhis of vrata (Mandāra Śasthī) and asks others to follow it."[17]

It was also possible that some person, due to certain unavoidable circumstances and conditions, might not be able to complete a particular vrata. In this way they had the fear of incurring the displeasure of their respective gods. Such situations have been ably tackled by the authors of the Bhavisya Purāna. They recommend the performance of a vrata which can help in the completion of an incomplete vrata. The Akhanda-dvādasī vrata mentioned in the Bhavisya Purāna serves such purposes.

Thier popularity

The authors of the Bhavisya Purāna, like other Purāṇas, pressed into service the effective device of stories to popularise vratas. Many mythological and appealing stories were invented by

15. Bhavisya Purāna. IV.26.68. इति पठति य इत्थं यः शृणोति प्रसंगा-
त्सकल कलुषयुक्तः पार्वती लोकमेति।
16. Ibid. 27.26. मतिमपि च नराणां यो ददाति प्रियार्थं
विपुलमते जनानां नायक! स्याद मोक्षम्॥

17. Ibid. IV. 40.14. मंदारषष्ठीं विख्यातामी प्सितार्थ फल प्रदाम्।
यः पठेच्छृणुयाद्वापि सोपि पापैः प्रमुच्यते॥

them to impress upon the common people the desirability of following the vratas. "The reorganisers of the Pauranik religion increased their (fast) number, spread them evenly over the whole year and invested them with a moral fervour by associating a number of ethical and edifying stories with them"[18]. Their veracity generally remained unquestioned and uncontroverted. The stories travelled from place to placd and so went with them the vratas, the supremacy of Brahmanas, their mythology, religion, customs, rituals etc. Two of the story taken from the Bhavisya Purana are summarised below:

In the city of Mithila, a woman named Urmila, lived. Several misfortunes had made her life unhappy and miserable. She went to Avanti along with her son and daughter. She stayed in the house of a Brahmana and began to serve their. In this way she made her both ends meet. Once, pressed by the circumstances, she stole some grains of wheat to feed her hungry children. After some time her daughter named, Syamala became young. She was extremely beautiful. Dharmaraja accepted that girl as his wife. After the death of the mother, Dharmaraja advised his wife, Syamala not to unlock the doors of seven rooms. Along with it, he also instructed her not to enter those rooms. She agreed. But she had a great desire to see as to what was inside. One day when Dharmaraja was busy in his work, she opened the lock of one room. To her utter surprise she found that her mother was being forcibly thrown into the cans full of hot oil, by the messengers of Yama.

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18. A.S. Altekar, The Position of Women in Hindu Civilisation. p- 207.

She could not tolerate it and closed the door. She opened the second door and found that her mother was being powdered on a stone. In the third room nails were being fixed into her forehead. In the fourth room terrible and cruel dogs were eating her flesh. Similarly in all the rooms her mother's condition was most pitiable and painful. She was experiencing the most dreadful and fearful punishment of the hell. Śyāmalā pondered as to why her mother was being punished so mercilessly. After all what was the nature of her sin? Thinking this she approached her husband and related everything to him. Dharmarāja replied, " I advised you not to open those doors. The cause of your mother's pitiable condition is that she stole some grains of wheat from the house of a Brāhmana and gave them to you to eat. This punishment is the result of that sin of theft committed by your mother. If an individual steals something from the house of a Brāhmana he shall undergo suffering in the hell as long as sun and moon last". At this Śyāmalā replied, " I know all this. Please tell me a way to relieve my mother from all this pain and agony". Dharmarāja thought over it and said, " In your previous birth you observed Buddhastamī vrata. The reward of that vrata has not yet exhausted. It is still with you. If you transfer this reward to your mother she can come out of hell". As a devoted daughter she at once agreed and the same thing was done. The mother came out of the hell. Due to the reward of that vrata she got a beautiful form and reached heaven. The story further states that the mother is still residing there.

In ancient times a Vaiśya named, Śīlabhadra, lived in Vidiśā. He was extremely attached to his children, money etc. He always thought of their well being. Inspite of his enormous

riches he neither gave gifts to Brāhmaṇas nor worshipped gods. After some days he died and became a preta on the bank of Vetravatī river. Once a Brāhmaṇa saw him in the hot season lying on the burning sand. The latter was awfully thirsty. Due to heat boils had appeared on his body and he cried bitterly. The Brāhmaṇa took pity on him and enquired about his previous life. He said, " I did not perform any good deed in my past life. I always worked for the betterment of my life and children. I am in such a horrible condition, because I did not do any good to any body. I endured the sufferings of heat and cold for my children only. I earned money through injustice. I am at present suffering and others are enjoying life. This painful thought haunts my mind again and again". After stating this the preta, in a very humble tone, requested the Brāhmaṇa to show him a way in order to get rid of this dreadful experience. The Brāhmaṇa took pity on him and said to him, "Ten years back I observed Śukra-dvādaśī vrata. The reward of this vrata has not yet been exhausted. I can transfer that reward to you. You will be redeemed of your sinful acts." The needful was done and the preta got rid of suffering and attained mokṣa.

vi. <u>Conclusion</u>

Buddhism and Jainism, the two powerful adversaries of Brāhmaṇism, raised their voice against the ceremonial religion of the Brāhmaṇas. The latter, who had long enjoyed unchallanged authority over the people, did not take such matters lightly. They found that these two religions were opening the gates of mokṣa through a stern discipline of mind and body. Majority of the people started thinking in terms of cessation of life and perpetual bliss. The Brāhmaṇas thought of a powerful and effective

mean to retrive the situation. They glorified the uses and rewards of vratas. All worldly and other worldly things were promised to the people through the observance of different vratas. "Buddhism and Jainism were influential rivals of the ancient sacrificial system. In order to wean away common people from those religions it is very probable that the learned followers of the Vedic system hit upon the glirification of vratas and promised heavenly and other-worldly and spiritualy rewards to those who performed vratas that were comparatively easy and within the reach of all...."[19] Thus attempts were made by the Brahmanas to check the rush of heretic ideas by this clever device. People found a new, simple and easy way to satisfy their religious and spiritual cravings.

Due to the attacks of these two religions the economic conditions of the Brahmanas suffered to a considerable extent. They usually fed themselves and their families on the offering which they got from the houses of their devotees after performing many sacrifices and rituals. It was obligatory for the devotee to offer food, clothes, and money at the end of sacrifices. Thus the Brahmanas were successful to a considerable extent in enlisting the support of the masses of the people. In such circumstances the vratas were popularised for ameliorating their economic conditions.

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19. P.V. Kane, History of Dharmaśāstra, Vol. V, Part I; p.43.

All vratas have been stated as sacred and ancient. The ideag of being sacred increases the importance and creates the impression that it is a discovery. Antiquity of vratas made them more reliable and authoritative. With regard to many vratas it is stated in the Bhavisya Purana and other Puranas that risis and gods have recommended the observence of vratas for the people to attain the desired objectives. The association of gods, risis, who were universally respected and honoured, with the vratas, added more sanctity to them. The Brahmanas, who formulated the different vratas, created the impression amongthe people that they were only recommending what has already been done by the great persons mms and gods. The Brahmanas thus stood quite innocent. Doing nothing they did every thing.

The author of the Bhavisya Purana have recommended a large number of vratas for women only. The ignorant women found in them an easy means and a powerful attraction to fulfil their desires. "Most of the women in society at this time (Puranic religion) were uneducated, and, therefore, incapable of understanding subtle intellectual arguments like those advanced by the Vedantic school. The new religion however, mostly relied on appeal to faith and devotion. It, therefore, appealed to women immensely"[20].

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20. A.S. Altekar, Position of Women in Hindu Civilisation (ed. 1956) p. 207.

Even today women perform religious rites, vratas etc. with a greater devotion than men. Thus women have played a notable part in conserving and perpetuating the ritualistic lore, traditions etc. of the Brāhmanic religion.

Majority of the vratas were meant for the householders. Progeny, health, wealth, worldly possessions etc. were needed by them. The vratas indirectly popularised and strengthened the Varnāśrama-dharma. Buddhism, which believed in the universality of pain and cessation of life, tried to creat distaste for the life of a householder on which the economic stability and religious supremacy of the Brāhmanas rested. That was a great challange to them. Through vratas the Brāhmanas recreated love for this life and the possessions of the world which could be attained by following them, " This (vrata) subject was developed both by the Bhāgavatas and the Pāśupata Śaivas as a positive prescription for the householder desiring health, beauty, life, wealth, success in this life and mukti after wards."[21]

The vast number of the vratas, mentioned in different texts prove their growing importance and the faith and belief of the people in their efficacy. "The bulk of the vratas practised in medieaval and modern times are performed for the purpose of securing some objection in this world or sometimes the next world or both. Most of the vratas are really secular though under the grab of religion and through certain disciplines (such as fast, worship, celibacy, truthfulness etc.) have to be observed, breathe a frankly materialistic attitude; they are meant to appeal

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21. V.S. Agrawala, 'Matsya Purāna, A Study., p. 174.

to the ordinary human cravings that rule the whole world."[22]

Vratas helped in preserving and communicating the religious and cultural traditions from one generation to another. This helped the society to a considerable extent in keeping itself intact. The geographical and the cultural unity of India remained a living force. The sanctity of rivers and places through out the length and breadth of the country, and worship and popularity of the different gods, the stories connected with rsis and great persons, the common vidhis to be observed and a common pattern of behaviour to be followed during the vratas, helped in festering unity among different groups of the people of India. "Geographically, the whole of India is brought daily into the cults and faiths of the people, into their ritual abluations and worship by hymns and prayers and periodically by the institution of pilgrimage to the sacred cities, rivers, lakes and mountains and the principal temples of gods and goddess distributed in every part of the land."[23]

b. Gifts

i. Definition of Gifts

Various definitions of gifts occur in various texts. "Dāna consists in the abandonment of one's ownership over a thing and creating the ownership of another over that thing. This

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22. P.V. Kane, History of Dharmaśāstra, Vol. V, Part I, p. 55.

23. R.K. Mookerji, A History of Indian Civilisation, pp. 113-14.

happens when the latter willingly accepts the thing."[24] Devala states that when wealth is given to an individual keeping in view the rites of the Śāstras, it is known as a gift. The person who receives the dāna should be a fit person as defined in the Śāstras. Dharmadāna, according to Devala, is that kind of Dāna which is given to an individual without seeking any reward thereof. The Dānamukhya p.3 explains that the definition of the dāna given by Devala applies to the best kind of dāna which can be called a Sāttvika dāna and not the dāna in general. The Bhāgavata Gītā[25] divides dānas into three kinds, Sāttvika, Rājasa and Tāmasa and defines them as follows:

The gift which is made to one who does nothing in return, with the idea that it is one's duty to give, and with due regard to the place, time, and recipient of the gift, is said to be Sāttvika; the gift, however, which is made in a grudging mood, with the object of getting some service in return, or with a view to gain, is said to be Rājasa; the gift which is made at an improper place and time and in a disrespectful and insulting manner to undeserving persons is said to be Tāmasic. The Taittiraya Śaṃhitā[26] states that it is called tapa when a man makes a gift of what he owns.

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24. Sabara on Jaimini. IV.2.28.

25. XVII. 20-22.

26. VI.I.6.3.

ii. Necessity of gifts

The authors of the Bhavisya Purana took considerable pains in explaining the necessity of different types of gifts. "Money is never wasted when it is used and given in gifts. It is wasted when the past good actions are exhausted."[27] "After death one has no hold over his property. The best thing is to give gifts with ones own hands during lifetime."[28] The Bhavisya Purana makes a direct appeal when it states that "what is the use of having a healthy body and long life, if we do not devote our lives to doing good to others."[29] "Money is earned with hard work in this life. The proper use of money is to give gifts."[30] Curses and misfortunes were in store for those who neither give gifts, nor perform havanas, nor die at a sacred place, nor give gold, clothes, food, water etc. to Brahmanas. They remain always and in all births sick, hungry, unclothed and with a begging bowl in their hands."[31]

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27. Bhavisya Purana IV. 161. 12.

नोपभोगैः क्षयं याति न प्रदानैः समृद्धयः।
पूर्वार्जितानामन्यत्र सुकृतानां परिक्षयात्॥

28. Ibid. 13.

29. Ibid. 5.

किं कामेन सुपुष्टेन बालिना चिरजीविना।
यत्र सत्त्वोपकाराय तज्जीवितमनर्थकम्॥

30. Ibid. 11.

31. Ibid. 9-10.

111. Praises of the Gifts

Like the vratas the writers on gifts have promised untold blessings to the persons who give gifts. All their worldly and heavenly desires are fulfilled through them. In the Rig-Veda (1.125) we find that gifts made by the king Svanaya, son of Bhavayavya to Kāksīvat, are highly praised and the subject matter of dāna in general is eulogised in verses 5-7. In the Rig-Veda (1.126.3)Kāksīvat mentions that he received sixty thousand cows from Svanaya along with 10 chariots to which four horses were yoked in which young girls were also seated. In the Rig-Veda[32] a reference is made to the gifts of ten thousand cows and of one hundred camels by Caidya. It appears that the gifts of the cows were praised by them because the Āryans were mainly agriculturists and relied on cow for their sustenance. Similar praises have also been stated with regard to the gift of food. "The foolish man (without sharing it with others) obtains food purposelessly; I say the truth, that it is really his destruction; he does not give food to gods nor to his guests; a person who takes food alone commits sin"[33] The Rig-Veda (2.78) states different kinds of gifts and their rewards. People who give cows as gifts attain heaven; those who give horses in gifts reach the world of sun; donors of gold secure immortality and persons who give clothes

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32. VIII. V. 37.

33. Rig-Veda. X.117.6.

in gifts increase the duration of their lives. Gifts endow (the donor) with horses, cows, silver, gold, food etc. The donors do not die. They attain immortality in heaven. They do not go down in hell. Neither they are harmed nor they suffer pain. All the pleasures of this world and of the other are at their disposal.

Various other authors have also highly praised the gifts of cows. Manu (4.231) mentions that a person, who gives a cow as a gift, reaches the abode of sun. The Bhavisya Purana also mentions that a person who gives a cow as a gift receives all the desired fruits of this world. All the sins committed in the previous seven births are immediately washed away.[34] "The sins committed in childhood, youth and old age by words, thoughts and actions or by eating the forbidden things or by going to forbidden places, or similar sins are removed when a cow made of sessaman is given in gift."[35] Yājñavalkya (1.204-205) and the Agni Purāna (21.30) prescribed that when making a gift of cow, she should have the horns and hoofs tipped with gold and silver respectively. She should be accompanied with a metal

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34. Bhavisya Purāna. IV. 151.33-34.

35. Ibid. IV. 152. 23-25.

vessal. She should be covered with a piece of cloth. Her temper should be mild. The gift of such a cow should be followed by money, food and fees. A person who makes such a gift, stays in heaven for as many years as there are hair on the body of the cow. It is quite clear that recommendation of a cow as a gift having gold and silver hoofs etc. were made by greedy Brāhmaṇas. Similarly Yājñavalkya (1.206-207) the Agni Purāṇa (210-33) the Viṣṇu Dharmaśāstra (88.1-4) the Vana parvan (200.69-71) etc. attach special importance to the gift of a cow when she is just on the point of giving birth to a calf and the donor is said to stay in heaven for as many years as the hair on the body of the cow and her calf.

The gifts of cows have been recommended and highly praised, not because there is some special religious sanctity attached to the cow, but because of its great utility for the receipient. This has been well explained in the Anuśāsan parvan (83.17-18). It is stated that the cow is an important thing of sacrifice, that the cow nourishes human beings, that the oxen are very useful in agriculture, and therefore, cow deserves the highest praise. Like the cow, the gifts of land have also been highly praised by various writers. The Vaisishtha Dharma-śāstra (29.16), the Anuśāsan parvan (62.19) and the Bhaviṣya Purāṇa (4.164. 18) mention that whatever sin a man may commit when in difficult circumstances, he is purified by making a gift of only as much land as is equal to gocarna.

There is no need to repeat the other different kinds of gifts and their rewards mentioned in the Bhaviṣya Purāṇa and other texts. It will be sufficient to state that all the necessary things

which an individual desires in his life are recommended by the authors of the Bhavisya Purana to be given as gifts to the Brahamanas. Attempts have been made to heighten the effects of the gifts through stories as we read in the case of vratas.

4. Conclusion

Many conclusions, which we have drawn in connection with the vratas, are also applicable to the gifts also. They need not be repeated here. Some other conclusion which are quite different from the vratas, are given below:

The quality and quantity of the gifts, mentioned by different authors, clearly show the greediness of the Brahmanas. Their greed was not satisfied by receiving the gifts of a horse, cow, gold, silver, food, cloth etc., but they devised other means to improve their material prosperity. All things given in gifts must be accompanied by fees otherwise the rewards of the gifts decrease. The Bhavisya Purana has many stanzas exhorting the donor to pay daksina along with the gifts. It maintains that AS LONG AS FEES ARE NOT PAID with the gift it cannot be regarded as complete. "Daksina for every Yajña, dana or vrata should be paid immediately. No work is complete without paying the fees[36]! "For performing a yajña the daksina is 8 coins of gold or seven coins of silver, while giving away a garden as a gift, the daksina is two coins and while giving away a well as a gift the daksina is ¼ piece of gold."[37] Thus it appears that the chief purpose of the gifts in the minds of the Brahmanas, was to collect more and more money from the people. It is stated in a passage in the Aitareya Brahmana that the priests throw the Yajmana into pits, snatch their money and make off just as the robber or free booters

36. Bhavisya Purana.II.2.3.17.
37. Ibid. II. 2.3.5.

or nisadas waylaid the wealthy people in the forest, appropriate their money and take to their heels. According to Janamejaya, Parikṣita, who is said to have made the above remarks about the tactics of these priests, is no better than those of robbers. Hence he himself claims to have performed his sacrifices. The purely professional and selfish attitude is easily seen from the fact that the Brāhmaṇas were in search of a Yajmāna just as a craftsman was anxious for broken objects which he could repair or a doctor was desirous of patients whom he could cure. Just as a cart could not move without bullocks, similarly a Yajmāna could not prosper without fees.[38]

The gifts have helped to a considerable extent in developing philanthropic tendencies among the people. It is quite true that the gifts went to the Brāhmaṇas, but it is also stated at various places that the poor, truthful and noble Brāhmaṇas should be provided with gifts. At the time of giving gifts it is expressly mentioned by various authors that the poor, the miserable and the hungry should be properly fed and clothed. Dakṣa mentions that a gift given to one's parents, guru, friend, to a man of good conduct, to one who has laid the donor under obligation, to the poor, to the helpless or to those who are virtuous, lead to rewards. If gifts are given to undesirable people, to bards, to those who follow evil ways, to gamblers and deceitful persons, to cāṭas, to cāraṇas and thieves, this leads to no fruit

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38. VIII.II.

at all.[39] Similarly at various places the Bhavisya Purana recommends that poor and needy Brahmanas should be fed and gifts given to them.

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39. IV. 17-18.

A list of vratas and gifts, mentioned in the Bhavisya Purāna is given in the following pages.

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List of abbreviations used in the following list of vratas.

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1. H.K. Hemādari Caturvarga - Cintāmani on Kāla.
2. H.V. Hemādari's Vrata Khanda.
3. K.K.N. Naiyatkālika Kānda of Krtya Kalpataru.
4. K.K.V. Vrata-Kanda of Krtyakalpataru.
5. K.N. Kālamirnaya of Mādhava
6. K.R. Krtyaratnākra.
7. N.S. Nirnaysindhu.
8. P.C. Purusārtha - Cintāmani
9. V.K.D. Varsakritya - Dīpaka
10. V.R. Vratarāja.

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Sr. No.	Name of the Fast.	Date.	Brief Description.	Special Direction if any.	Results.	Parallel references.
1	2	3	4	5	6	7
1.	Abhaya Pak Sa Saptami	Pś.7-Dec. 28	The Sun god should be worshipped, festival arranged and brahmanas fed.	-	One attains dharma, artha kama and Moksa.	
2.	Abhaya Saptami	Sr.Suk.Aug. 7 13	- do -	-	One goes to the above of Sun.	
3.	Achala Saptami	Mag. Nov. 7 28	The god Narayana should be worshipped with different objects. Bath should be taken in undisturbed water.	-	One attains higher regions	-
4.	Aditya Abhi Mukha	Mag. July Krs. 7 28	- do -	-	The rewards increase many times, one becomes an emperor.	
5.	Agastya	- -	The idol of this risi should be made and worshipped.	-	Brh. Kst. Vais. attain knowledge, kingship, wealth respectively.	Matsya 61 Garuda 1 119
6.	Agni Caturthi	-- -	The god Siva should be worshipped with diff-erent things.	-	One enjoys the company of gods.	
7.	Akhanda Dvadasi	Mg. March Sk. 12 18	The god Visnu should be worshipped, gifts given and mantras uttered.	-	Removes the evil effects due to half hearted performance of other fasts.	Garuda. 1.118 Agni 190 Vamana 17
8.	Aksaya Tritiya	Vais. May Suk. 8	The god Vasudeva should be worshipped with different	-	One attains the rewards of Asvamedha Yajna.	

1	2	3	4	5	6	7
9.	Ananga	Mag. Suk. 13 Dec. 19	Different gods should be worshipped.	-	All desires are fulfilled.	
10.	Ananta Caturdasi	- -	Visnu to be bathed in Ghee and different parts of his body should be worshipped.	-	One gets children gifted with all qualities.	Hm.II.1-9 Vis. Dh.p. III.150 1-
11.	Ananta	Bhd. Suk. 14 Sep. 20	The idol of Siva should be bathed and worshipped.	-	All desires are fulfilled	Agni 192 Hm. II p 26-36
12.	Ananta Saptami	Bhd. Suk. 6 Sep. 13	Sun should be honoured.	-	One goes to the above of Sun.	H.V. 1.741. Hkv. 148-149.
13.	Ananta Tritiya	Mag. 3 Jan 23	Before worshipping different gods, married women, widows and unmarried should wear red, yellow and white clothes respectively.	-	One attains the reward of Asva-medha.	Matsya 62.1 Padma 5. 22.61-104 Hkv. 60-66.
14.	Anga-astmī	Mg. Krs. 8 Dec. 14	The rsi Anga, his wife and children should be worshipped.	-	One attains all the pleasures of the world.	
15.	Aprajit Saptami	Bhd. Suk. 7 Sep. 13	Different gods should be worshipped, feasts and festivals arranged.	-	One gains victory in war.	Hkv.132-135. Hv. 1.667-668.
16.	Aranya Dvadasi	Mag. Suk. 12 Dec. 18	God Visnu should be worshipped and Brāhmanas fed.	-	A woman gets all pleasure and attains moksa.	H.V.1.1091-1096
17.	Ardrandkari	Asr. Suk. 3 July 9	Siva and Parvati should be worshipped.	-	All desires are fulfilled.	
18.	Asadasmī	- -	Visnu should be worshipped	-	One gets release from the bondage of birth and death.	H.V. 1.977-981 V.R. 356-357.

1	2	3		4	5	6	7
19.	Asunya Sayyan	Śra. 2	July 24	Fast should be observed for four months.	Only sweet fruits of the season should be offered to gods.	Couple remains eternally united.	K.K.V.41-44 K.R. 225-228. H.V. I. 366-371.
20.	Aśoka	-	-	Tree Aśoka should be worshipped with different objects.	-	Removes all diseases and worries.	
21.	Aśoka Purnima	-	-	The god Kesava to be worshipped and aggha given.	Use of oil and salt is prohibited.	All griefs and sins are removed.	Agni 194.1. H.V. 2. 162-164.
22.	Aviyoga	-	-	Worship of Gauarī and Śambhu is enjoined upon the individual.	-	All desires are fulfilled.	K.K.V. 70-75 H.V. I. 439-444 K.R. 452-455.
23.	Aviyoga Trittīya	Mg. Suk. 3	Feb. 6	Different gods should be worshipped in different months	-	Couple remains united	
24.	Bhīma Dvādasī	Mg. Suk. 12	Dec. 18	Various limbs of Vismu should be honoured with different names.	-	Removes all the sins of an individual.	Matsya 69 KKV. 354-300 H.V.I.1044-1049.
25.	Bhīsm-apancaka	Kārk. Suk. 11	Nov. 17	- do -	Avoid liquor, meat and false speaking.	Bestows progeny, washes sin of killing a Brāhmana.	Agni 205.1.9.
26.	Bhadra	-	-	Gods should be worshipped. After the fast one should eat food cooked by one's sister.	-	All sins are washed away.	Garuda 1.123. Kn. 330. H.V. I. 483.
27.	Bhadra saptmī	-	-	Image of sun should be bathed in ghee and milk and then worshipped.	Sleep in a day and contact with evil people are forbidden.	One goes to the abode of sun.	KKv.13-8-141 H.V.I. 671-673.

28. Brhada	-	-	Different gods to be worshipped. Fast to be observed every month.	-	Washes all sins.	-
29. Buddhaastmi	-	-	Golden image of Buddha to be worshipped, gifts given Vrata to be observed eight times.	-	Previous seven births are remembered.	VVK. 39-40 H.V. 1.866-873. VR. 255-265.
30. Caturthī	4th of every month		Brahma and Ganesa should be worshipped.	-	One attains all earthly riches	KKV. 77-87 HV. 501-836
31. Dasa-avtara	Bhd. Suk. 10	Sept. 16	Visnu should be worshipped. Fast to be observed for ten years.	-	One gets release from the bondage of birth and death.	HV I.1158-1161.
32. Dharni	-	-	Narayana should be worshipped and Brahmanas fed.	-	One attains victory	KR 426-430 HV I. 1041-1044.
33. Dhvaja-navami	Ps. Suk. 9	Jan. 14	Goddess Bhagvati to be worshipped with flowers.	-	One stays in heaven.	HV. 1.891-894.
34. Durghandha Nasana	Jst. Suk. 13	June 18	Worship trees which are liked by sun.	-	Removes bad odour of the body.	HV. 2.14-16.
35. Durva-astmī	Bhd. Suk. 7	Sep. 13	Durga to be worshipped. Br.fed. wear clean clothes at the time of worship.	-	One attains heaven.	HV. 1.873-875. KKV. 239-241.
36. Gaurī Trittiya	Bhd. 2	Aug. 25	Images of Gaurī and Siva to be honoured.	Use of salt is prohibited.	One enjoys the fruit of heavens.	
37. Gospada Trittiya	Bhd. Suk 3	Sept. 9	Cows should be worshipped.	Use of oil, salt and cooked food is prohibited.	One attains the abode of cow.	HV 2.323-326.
38. Govat-sdvadasi	Krk. Krs. 12	Nov. 3	Cow & calf should be worshipped.	Practice celibacy and sleep on the floor	- do -	HV.1.1180-1190.

39. Govinda-dvadasI	Pus. Suk. 12	Jan. 17	Feed the cows and eat food prepared from milk and curds.	Avoid eating salt.	One attains heaven.	Kv. 468 HV.I.1098-97.
40. Govinda	Asr. Suk. 11	July 17	God Visnu should be worshipped.	-	One gets many rewards	HV.2.801-13.
41. Grha naksatra	-	-	The idols of different grhas should be worshipped.	-	Evil effects of all grhas areremoved.	
42. Harakali	Bhd. Suk. 8	Sep. 9	Goddess Kali should be worshipped.	-	One gains health, wealth and children.	HV.1.435-39.
43. Hridaya	-	-	Sun god to be honoured with different things.	-	All worldly desires are fulfilled.	
44. Janmaastmi	Bhd. Krs. 8	Aug. 30	Krsna and Deviki to be worshipped. All varnas should observe this fast.	-	One gets a place in the abode of Visnu.	
45. Jati Smara	Bhd. 4	Aug. 26	Different gods should be worshipped.	Silence to be observed uptil moon rises.	One recollects his previous birth.	
46. Jayanta saptami	Mg. Suk. 7	Dec. 13	Gods to be worshipped Feasts and festivals arranged.	-	One gets release from all sins.	
47. Jaya	-	-	Sun god should be worshipped.	-	Rewards increase many times.	
48. Jaya Saptami	-	-	- do -	-	All worldly desires are fulfilled.	HV.1.717-20
49. Kamada	Mg. Suk. 6	Dec. 12	- do -	-	- do -	

1	2	3	4	5	6	7
51. Kalyana-saptami	7th of every month		Sun to be worshipped Br.fed, and gifts given.	Take bath in cow's gi-milk.	Removes all diseases	Matsya 74. NV. 1.638-640.
52. Kama-prada	-	-	Sun god should be worshipped.	-	All desires fulfilled.	
53. Kamala saptami	-	-	- do -	-	One gets place in the abode of sun,	Kr.119-121.
54. Kamala-sasthi	-	-	- do -	-	- do -	
55. Karti-keya sasthi	Mg. 6	Dec. 12	God Kartikeya to be worshipped with different objects.	Eat 12 kinds of fruits in 12 months	The kings attain victory.	NV.I.596-600.
56. Karvira	-	-	Karvira tree should be worshipped.	-	All desires are fulfilled.	
57. Kokila	-	-	Worship Gauri Kokila made of gold, Br. to be fed, fast should be observed for one month.	-	Increases love between the couple.	N.S. 108-109.
58. Krttika	Krk. Prn.	Nov. 21	The idol of Krttika should be worshipped & donated to Brs.	-	One stays in the abode of naksastras.	NV 2.191-193.
59. Krsna-astmi	Mg. Krs. 8	Dec. 14	Different gods to be worshipped in different months and different kinds of food to be taken.	Practice celibacy & control anger.	One attains a place in the above of Siva.	KKV. 241-245.
60. Lalita sasthi	Bhd. Suk. 6	Sep. 12	Goddess Lalita to be worshipped and Brs. and maidens fed.	-	- do -	VR. 220-221.
61. Lalita trittiya	Mg. Suk. 3	Feb. 7	Different goddesses to be worshipped. Br. & his wife to be given white and red clothes respectively.	Sleep on the bed made of Kusa-grass.	One gains wealth & children.	

1	2	3		4	5	6	7
62.	Madana dvadasi	Cat. Suk. 12	Apr. 17	God Hari to be worshipped. with music and sons.	-	One is free from sins.	KKV.367-68. HV.I. 1194-98.
63.	Madhuka-Trittiya	Phl. 3	Feb. 22	Worship of Gauri and madhuka tree is enjoined upon the individual.	-	Confers sons.	HV. I.413-15.
64.	Maha-saptami	Mg. Suk. 7	Nov. 13	Sun god to be worshipped.	-	One attains a place in the abode of sun.	HV.1.659-60
65.	Maha-jaya-saptami	-	-	- do -	-	- do -	KKV.135-36 HV. 1.669.
66.	Mahasvaita	-	-	- do -	-	- do -	
67.	Mala-dvadasi	Krk. Suk. 12	Nov. 17	Visnu to be worshipped.	-	One gets cows and buffalows.	HV.1.1115-17.
68.	Mandara-saathi	Mg. Suk. 6	Dec. 12	Worship sun with mandara flowers.	-	One is born in a good family	HV.I. 606-608.
69.	Manoratha-dadasi	Phl. Suk. 12	March 18	Visnu to be worshipped, with flowers and other objects.	-	All desires are fulfilled	HV.I.1072-75.
70.	Martanda-Saptami	Ps. Suk. 7	Jan. 12	Worship sun by uttering mantras.	-	One gets a place in the abode of sun	HV.I.754-55 KKN. 148-48.
71.	Megha-pali trittiya	Asj. Krs. 3	Sep. 25	Different gods should be worshipped.	-	All sins are removed.	
72.	Naga-pancami	-	-	Idols of snakes should be bathed in milk and worshipped. Fast to be observed for one year.	-	Fear of snake bite is removed.	HV.I. 557-60.
73.	Naksatra-purusa	-	-	God Vasudeva to be worshipped along with different naksa	-	The couple attains beauty.	Matsya.54. KKV.400-404.

1	2	3	4	5	6	7
74.	Nakta	8th & 14th of every month.	Siva to be worshipped.	-	One leaves the world happily.	Linga 1.83.3-54. Narada 2.43.11-23.
75.	Nanda-saptami	Mag. Suk.	Dec. 13	Sun god should be worshipped	-	One attains heaven	KKV.136-137. HV. 869-871.
76.	Narijana	-	-	"	-	"	
77.	Niksubha-arka	-	-	"	-	"	
78.	Panchasiti	Here 85 fasts are mentioned , most of which are included in the list.				
79.	Pana-nasini	-	-	Worship of the sun is enjoined upon.	-	One becomes free from all sins.	KKV.145-146. HV I. 740-741.
80.	Pali	-	-	Vasudeva should be worshipped. One should eat food uncooked by fire.	-	One receives enormous wealth.	
81.	Phala-saptami	Bhd. Suk 7	Sept. 13	Worship sun god with different objects.	Control senses & anger	The poor become rich	KKV.204-206. HV I. 701-702.
82.	Phala-tyagi	Mag. Suk 14	Feb 18	Siva to be worshipped & Brahmanas fed.	Eating of Fruit is forbidden.	All sins are washed away.	HV.2.906-909. KKV. 436-439.
83.	Purna-manorthi	Phl. Prn.	Mar. 21	Narayana & Laksmi should be worshipped.	Speaking with a liar, wretched & athiest are forbidden.	All desires are fulfilled.	
84.	Purna-	-	-	Vasudeva image to be bathed in ghee and worshipped.	-	- do -	Agni 194. KKV. 374-85.
		-	-	Visnu should be worshipped.	-	Destroys all sins.	HV.2.171-172.

86. Rahasya-saptami	-	-	Sun god should be worshipped with different things.	Avoid oil, blue clothes meat etc.	All worldly things are achieved.	
87. Rambha	Mag. S	Jan. 23	Different gods should be worshipped.	-	- do -	
88. Rambha-tritiya	-	-	- do -	-	- do -	HV.I.426-430 KN.176
89. Rasa-Kalyani	-	-	Goddess Durga to be bathed in ghee and worshipped.	-	All sins are removed.	KKV.66-69. HV.2.461-465.
90. Ratha-saptami	Mg. Suk 7	Dec. 13	Sun god with his car & charioteer to be worshipped. Br.fed and gifts to be given.	-	One attains a higher caste.	KV. 101. HK. 624.
91. Rogaha	-	-	Worship of sun with different flowers is enjoined upon.	Take milk & sleep on earth.	One is cured of all diseases.	KKV.20-21. KR. 600-601.
92. Rohini	Srn. Krs. 11	Aug. 17	Rohini to be worshipped Fast to be observed for 10 years.	-	One enjoys all the pleasures of the world.	HV.2.598-599.
93. Sambha-rayni	"		A silver image of this goddess to be made & worshipped.	-	One never looses one's wealth.	HV.2.659-665.
94. Samprapti	Ps. Krs. 12	Jan. 2	Vishnu to be worshipped, Br. fed and gifts given.	-	One attains heaven.	
95. Sampurna	-		"	-	It removes the defects or mistakes of other fasts.	HV.2.876-879.
96. Sankranti	-		Sun god to be honoured. Br. fed and gifts given.	-	One gets long life & good health.	HV.727-43. VVK.204-31 KN.331-46.

98. Śanti	Krk. Suk. 5	Nov. 11	Worship of Nārāyaṇa is enjoined upon the individual.	Eating of sour things for one year is prohibited.	Peace in the family is restored.	KV.96-97. HV.I.556-57.
99. Saptamī	7th of every month		Sun should be worshipped.	-	All diseases are removed.	Matsya 74. KKv.103-225. HV.I.632.810.
100. Sarasvatī	-		Goddess Sarasvatī to be worshipped. Fast to be observed for 13 months.	-	One becomes learned.	-
101. Sarkara-saptamī	Asv. 7	Jul. 29	Sun god to be worshipped Br. fed and gifts given.	Bathe in cow's milk and wear white clothes.	One goes to heaven.	-
102. Sarvartha-saptamī	Mg. Krs. 7	Jan. 27	"	Use of oil & Salt is prohibited.	"	-
103. Sambhu-tritīya	Ct. Suk. 3	Apr. 8	Śiva and Pārvatī to be worshipped and gifts given.	-	"	KKV.75-77 HV.1.479-480
104. Saumya	-		"	-	All desires are fulfilled.	Matsya 101 KKV. 441.
105. Saka-Saptamī	Krk. Suk. 7	Nov. 13	"	-	"	-
106. Siddha-rtha-saptamī	-		The sun image should be worshipped.	-	One attains victory.	KKV. 172-80. HV.I.679-685.
107. Śiva	Bhd. Suk. 4	Sep. 10	Ganeśa should be worshipped and gifts given.	-	One overcomes one's obstacles.	HV.1.512-13.
108. Śiva-nakṣatra	-		Different limbs of Śiva should be worshipped.	-	All sins are washed away.	HV.2.703-706.

109. Snapan saptami	-		Different gods to be worshipped in different months.	-	All sins are washed away.	
110. Snaishara	-		Rsi Pipplāda to be worshipped Fast to be observed for 1 year on every saturday.	Oil should be offered to the graha	One gets long life, good health Evil effects of graha are removed.	
111. Soma-astmī	-		Siva & Umā to be worshipped	-	One gets moksa	HV.I.829-835.
112. Saravana-dvādasī	Bhd. Suk. 12	Sep. 18	Visnu to be worshipped	-	All desires are fulfilled.	HV.I.116-117 KV. 459-464.
113. Sravanika	Mg. Suk. 14	Feb. 18	Siva should be worshipped.	-	One leaves the world happily.	
114. Śrī Pancamī	Mg. Suk. 3	Dec. 4	Laksmī to be worshipped, with flowers and fruit. Fast to be observed every month for 1 year.	-	One goes to the abode of Laksmī.	HV.1.537-543.
115. Śrī	Bhd. Suk. 9	Sep. 15	Bilvaka tree should be worshipped	Use of oil & salt is prohibited.	One attains freedom from pains.	HV.1.887-888.
116. Sukla-caturthi	-		Ganesa to be worshipped. Golden image of the god to be given to the Br.	-	One gets release from the sin of killing a Br.	
117. Sukra-dvadasī	Ph. Suk. 12	Mar. 18	Visnu to be worshipped.	-	One stays in heaven.	HV.1.1079-81.
118. Surya	-		Sun to be worshipped.	-	One is free from all diseases.	KKV. 388-89. KR. 475-76.
119. Taraka	Mg. Sul. 12	Dec. 18	Visnu to be worshipped.	-	One is removed from the sin of killing enemies.	HV.I. 1084-89.
120. Tilaka	-		Apply tilaka on the forehead and worship gods.	-	Evil people run away on seeing the tilaka.	HV.I.348-50 VR.54-56.

0 attains heaven

122. Tritiyā	-	Sun god to be worshipped.	-	One gets dharma, artha, kāma and mokṣa.		
123. Ubhya-saptamī	7th of every month.	"	-	One gets a place in the abode of sun.	KKV.159-60 HV.I.748-53.	
124. Ulkā dvādasī	Mg. Suk 12	Feb. 1	Visnu to be worshipped	-	One is cured from diseases like deafness, dumbness & leprosy.	
125. Ulkā-navamī	Asv. Suk. 9	Oct. 16	The goddess Camandā should be worshipped with different objects.	-	Removes evil people from the path and weapons donot cut in the war.	HV.1.895.
126. Uma-maheśvara	Mg. Suk 3	Feb. 7	Golden image of Śiva & Silver image of Pārvatī should be worshipped. Br.	-	Women are granted children & wealth.	HV.2.691-693. KKV.414-416.
127. Vata-sāvitrī	Bhd. Suk. 13	Sep. 19	The fast should be observed for 3 days. Here the story of Sāvitri and Satyavāna is given.	-	The couple is eternally united.	HV.2.283-72.
128. Vibhuti-dvādaśī	Vsk. Mg. Asr. Phl. 12	May 2 Dec.3 Jul.3 Mar.3	The god Viṣnu should be worshipped with different objects.	-	One is free from sins	KKV.364-68 HV. 1.1057-1060.
129. Vijaya	-		Sun god to be honoured & mantras to be uttered.	-	The rewards increase many fold.	VKK.9 HK.625 KKV.349.
130. Vijaya-purnima	-		Moon god to be worshipped.	Use of meat & Liquor are forbidden.	One fulfills all desires.	
131. Vijaya-	-		Sun god to be worshipped with different things.	-	One stays in heaven.	KKV.127-129. HV.I. 663-664.
132. Viśoka-	Asv.	Oct.	"	"	"	

133. Vijaya-śravaṇī	-		Viṣṇu god to be worshipped with different things.	-	All desires are fulfilled.	
134. Vināyaka-caturthī	-		Gaṇeśa to be worshipped.	One should eat sesame & perform havana with it.	All obstacles are removed.	KKV.79. HV.1.519-20.
135. Viśoka-dvādaśī	Asv. 12	Oct. 4	Viṣnu to be worshipped	-	One stays in heaven.	KKV. 360-64 Matsya 81.
136. Vrantaka	-		Golden Vrantaka should be worshipped and given to Br.	-	One who gives this for 1 year never goes to the city of Yama.	HV.2.909-910.
137. Yama-darśana	Mg. Suk. 13	Dec. 19	Br. should be fed and gifts given.	-	One never sees the face of Yama.	
138. Yama		-	Yama should be worshipped, sisters honoured and gifts given.	-	All worldly desires are fulfilled.	
139. Yuga-	Vs Suk. 9 / Krk. Suk.	Mar. 8 / Nov. 15	Śiva & Parvatī to be given a bath and worshipped.	-	All physical, mental & moral ills are removed.	HK.649-655 Nar.1.56. 147-148.

Sr. No.	Name of gift.	Qualities.	Rewards.
1.	Cow	A good and beautiful cow with a calf should be given to a learned and a poor Brāhmaṇa.	One remains in heaven for count less days.
2.	Cow of Sesaman	After plastering the earth a cow of sasaman with golden hoves should be made and given as gift to the Brāhmaṇas.	One resides in the abode of Brahmā. All sins are washe away.
3.	Similarly cows made of water, ghee, salt, gold, jewels and cow giving birth to a calf should be worshipped.		
4.	Vrisabha (Ox)	A good, strong, beautiful and young ox should be given as a gift.	Sins of seven generations are washed away.
5.	Mahishi (Buffalow)	A good buffalow giving milk should be given to a Brāhmaṇa.	One gets all worldly desires fulfilled.
6.	Land	After performing due ceremonies it should be given to Brāhmaṇas. It must also be accompanied with fees.	One who has given this gift has given every thing. All sins are washed away
7.	Svarṇa-bhūmi (Golden Land)	A piece of land made of gold should be given as gift.	One gets a place in the abode of Visṇu and after it one becomes an emperor.
8.	Halapankati(Plough)	A pankati consisting of forty bullocks decked with gold and jewels should be given to the Brāhmaṇas.	One goes to heaven and stays there for seven births.
9.	Āpaka	One thousand utensils should be given as gift.	One gets sons, servants and riches.
10.	Graha(House)	A beautiful house with attractive articles should be made and given as gift.	One goes to the abode of Śiva.
11.	Anna	The hungry and needy should be properly fed.	One goes to the abode of Visṇu.
12.	Sthālī	A kettle of copper or clay should be made and different kind of eatables put in it & given to Brāhmaṇas after uttering mantaras.	The food in the house of individual who gives this gift is never exhausted.
13.	Dasī	A maid servant properly ornamented and clothed should be given to a Brāhmaṇa.	One goes to heaven and is served by Apsaras.

14.	Prapā	A stand for providing drinking water should be made under a shady tree. Pitchers covered with clothes should be placed there. A Brahmana should give water to the travellers.	One goes to heaven.
15.	Angīthi	Fire should be burnt in the evening and in the morning in winter. All should warm themselves.	All desires are fulfilled.
16.	Vidyā	A book, golden pen, and silver inkpot should be given to a Brāhmana for writing in it and then placed in the temple. The Brāhmana should teach different branches of knowledge.	It includes the rewards which one gets after giving a cow, gold etc. in gift.
17.	Tulapurusa	A person wearing good clothes and having arms like sword etc. should be weighed against cerals, curds, gold etc. One half should be given to Brāhmanas one fourth to rtvikas and one fourth to the needy and poor. The person can also be weighed against silver, salt etc.	One goes to the abode of Sun.
18.	Hranyagarbha	A golden image wearing beautiful clothese should be given to Brāhmanas. The hungry should be fed and the teacher given some daksinā.	One goes to heaven.
19.	Brahmānda	A golden Brahmānda should be made. All gods, people etc. should be established. Meru also be made. On its three tops, Brahmā, Visnu, & Siva should be seated. Corn, Umbrella, shoes etc. should be placed there and given to Brāhmanas.	All desired objects are attained. All sins are washed away.
20.	Kalpavriksa	A golden tree with golden branches and fruit should be made, properly worshipped and given to Brāhmanas.	One resides in the abode of sun and enjoys the company of Apsaras.

21.	Kalpa-lata	A lata should be made and properly worshipped with flowers etc. and given as gift.	All desires are fulfilled.
22.	Gaja-ratha Aśvaratha	A beautiful chariot with golden flags should be given as gift after arranging a festival.	All sins are removed.
23.	Saptasāgara	Seven kundas of salt, milk gur, curds etc. should be made and different gods established in them and then given to the Brāhmanas.	All sins are removed.
24.	Sayyā	A cot should be given as gift to a Brāhmana.	One goes to heaven
25.	Bhuvan-pratishthā	A skilled artist should paint a bhaum on a white canvass. All gods river, hills, birds, etc. should also be painted. It should be placed in a Kunda. Dance, music should follow it. Brāhmanas should be worshipped and gifts should be given to them.	All gods, asuras, nagas, pretas etc. are pleased.

26. Naksatra — The names of twenty-eight naksatras are mentioned. Different gifts have been recommended for the Brāhmanas.

27. Tithi — The names of different tithis are given along with their different gifts and rewards.

28. Varāha — The idol of Varāha should be made, properly decorated and given to the Brāhmanas. — One goes to the above of Visnu.

29. Dhanya-parvata — The names of ten parvatas like; gur, gold, ghee etc. are given. It is recommended that different things should be placed therein, mantras should be uttered and then gifts should be given to the Brāhmanas. One gets different rewards of different gifts of the parvatas.

30. The gifts of mountains made of salt, cotton, silver, jewel etc. have been given separately. Other minor gifts mentioned in the Bhavisya Purāna are:

Mahābhuti, Ātma-prati-kriti, Hiranya, Hiranya-aśva-ratha, Hastihasti, Viśva-cakra etc.

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CHAPTER VIII

TEMPLE ARCHITECTURE

1. Surroundings of the Temple

The temple was the hub of social and religious life in ancient times. Cleanliness and beauty of the surroundings were highly valued.[1] The Bhavisya Purana states that gods like to reside in those places which have lakes, wells, flowers, trees and melodious notes of royal swans. In the words of Stella Kra mrisch, " The gods always play where rivers have for their bracelets the sound of the flight of curleys and the voice of swans for their speech, water as their garment, carps for their zone, the flowering trees on their banks as earrings, the confluence of rivers as their hips, raised sand banks as breasts and the plumage of swans, their mentle."[2]

ii. Aims of Building a Temple

The building of a temple was regarded as a sacred act. It was meant to enhance one's name and respect. The rewards gained by the performance of sacrifices and public works were equal to the rewards which one attain by building a temple. "One wishing to enter the world attained by performing sacrifices and

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1. 1. 130. 10-15.

2. The Hindu Temple, Vol. I, (ed. 1946), p.4.

sinking wells and the like, should build a temple, whereby one should get the fruit of both".[3] "Throughout the ages, the Hindu temple has been built with fervour of devotion, the bhakti, as a work of offering and pious liberality in order to secure for the builder a place in heaven. Hindu temple is a tirtha made by art".[4]

iii. Selection of the Site

The examination of the site for building a temple was of primary importance. The quality of land was of great significance for the builder. The Bhavisya Purāna states that "The land where we get coal, hair, stones, bones etc. is not fit for the erection of a temple."[5] "The land where all types of seeds can grow and which produces the sound of cloud or drum by striking, is a good land."[6] The Matsaya Purāna maintains that for judging the quality of land many seeds should be sown. If the seeds sprout in 3,5 or 7 days, the land is of superior, middle or inferior quality respectively. The echoes of the caste system are also found in the examination of the site for building a temple. We come across different types of land considered suitable for construction of temples for the members of different castes.[7] The Bhavisya Purāna and Matsya Purāna state that white, red,

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3. Bhavisya Purāna. 1.130.9. इष्टापूर्तेन लभते लोकांस्तांश्च विमृष्टितान्
देवानामालयं कार्यं दृढं यत्र च दृश्यते ॥

4. D.N. Shukla, Hindu Science of Architecture, Vol. I (ed.1958), pp. 455-456.

5. Bhavisya Purāna . 1.130. 43a. शर्करातुष केशास्थिक्षारांगार विवर्जिता।

6. Ibid., 43b. मेघ दुंदुभिनिर्घोषा सर्वबीज प्ररोहिणी ॥

7. 1.130.44. शुक्ला रक्ता तथा पीता कृष्णा च कथिता क्षितिः।
द्विजराजन्य वैश्यानां शूद्राणां च यथाक्रमम् ॥

yellow and black colours of the land are good for Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras respectively. Even the taste of the earth is considered while building a temple meant for different caste. "For Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, the taste of the earth is ~~mx~~ sweet, stringent, pugnent and bitter respectively. "The importance given to the colour, mentioned above, is due to the fact that the complexion of Brāhmaṇas was white, emblematic of purity and holiness; that of the Kṣatriyas was red, colour of the blood, symbolic of battle and martial spirit; that of Vaiśyas was yellow, the colour of the gold emblematic of commerce; that of the Śūdras was black, the colour of the non-Āryans low class people signifying ignorance and dirty habits"[8]. The Matsya Purāṇa gives another method for recommending the different kinds of land for different castes. It states that a big pit should be dug, cleaned and plastered properly. Four burning wicks pointing towards four directions should be put in an earthen lamp containing ghee. If the wick of the eastern side burns for a longer time, it is auspicious for Brāhmaṇas; if the southern, western and northern wicks burns for a longer time, it is auspicious for Kṣatriyas, Vaiśyas and Śūdras respectively; if the wicks burn together, it is good for all varṇas. The Bhaviṣya Purāṇa provides us with another method. It states that " A pit should be dug and filled with earth dug from it. If the pit is filled completely and some earth remains, it is of good quality; if the pit is filled ~~xxx~~ with the same earth, it is said to be of medium quality, if the pit is not filled with the same earth then it is of inferior quality"[9]. Similar method of judging the

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8. D.N. Dutt, Town Planning in Ancient India (ed. 1925), p. 57.

9. Bhaviṣya Purāṇa. 1.130. 47.

समे समगुणा ज्ञेया हीने हीनगुणा भवेत्।
वर्धमाने तु वै पांसौ भवेद् वृद्धिकरी क्षिति:॥

solidity of the ground is mentioned in other works also. "Dig out a pit one cubit deep in the ground and again return the earth into it. If the earth more than fills up the pit, then the ground is good, if it is just sufficient then it is middling or indifferent, while if it falls short, the ground is bad"[10]. The ground to be avoided, according to Manasāra, is that which has the form of a circle, a semi circle, resembling a trident or a window, which is shaped like the hinder part of fish or the back of an elephant or a turtle, or the face of a cow, and the like.... abounding with human skulls, stones, worms, antehills, bones, slimmy earth, decayed woods, coal, dilapidated walls, subteranean pits, fragments of tiles, lime stones, husks of corn, exposed to the wafted effluvia of curds, oil, honey, dead bodies, fishes, etc. such a place should be avoided at all costs.[11] Similar instructions have been provided with by different writers.[12] The object of all these directions is to find a very suitable and appropriate place for the building of the temple.

iv. The Construction of the Temple

The Bhavisya Purāna, as already pointed out, is devoted to the sun-god, so we find here a brief description of the temple dedicated to this god. It is given below:

The gate of the said temple should point towards the

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10. B.B. Dutt, Town Planning in Ancient India (ed. 1925), p. 58.

11. Ibid., p. 61.

12. i. P.K. Acharya, The Architect of Manasara (ed. 1933), p. 18.
ii. Stella Kramrisch, The Hindu Temple, Vol. I (ed. 1946), p.14.
iii. D.N. Shukla, Hindu Science of Architecture, Vol. I(ed.1960), p. 264.

east.[13] If that is not possible it should point towards the west. The bath and agnihotrī should be erected towards the south and north of the chief temple respectively. Temples dedicated to Śiva, Brahmā and Viṣṇu should be erected towards northern, eastern and western sides of the sun temple respectively. The shrines dedicated to Nikṣubhā should stand on the right side and that of Rājñī on the left side. Similarly the shrine of Piṅgala should find its place on the southern side, of Daṇḍanāyaka on the left side and that of Śrī and Mahāśvaita in front of the sun temple. The shrines of Aśvinikumāras, Rājña, Sroṣa, Kalmāṣa, Mathara, Kubera, Ravanta, and Vināyaka should also be made in different directions. Two maṇḍapas meant for the purpose of giving argha should be built on the left and right sides. At the time of the rising of sun the argha should be given from the right maṇḍapa and at the time of setting of sun from that of the left maṇḍapa. Ḍiṇḍi should stand before the sun. Near the sun temple we should make a separate place for sky and also for the reciter of the Purāṇa.[14] Stella Kramrisch states that, " The sun temple known as garuḍa, houses the image of Sūrya, in the central building. It is flanked in the lateral shrines by Daṇḍa and Piṅgala or by Saturn or Yama or by Keśava (Viṣṇu) and Śiva. This is its primary distinction. In it, however, other gods too were enshrined

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13. The theory of orientation of buildings... consist in setting them in plan in such a way that they may secure the maximum of benefit from the solar radiation automatically and irrespective of the fact whether occupants will it or not. Temples, living places, assembly halls, audiance rooms and a host of structures, to meet the needs of men of all grades, are thus, so adjusted in plan as to secure an eastern frontage". D.N. Shukla, Hindu Science of Architecture, Vol. I, (ed. 1960), p. 183.

14. The Hindu Temple, Vol. II, pp. 422-423. (ed. 1946).

along with their lateral divinities. They are: Candra, the Moon, Kāma, Indra, Yama, Varuna and Kubera. They are connected with and thus are substituted for Sūrya. Garuda himself, the Bird form and Vāhana of the sun, has also his image enshrined as the main divinity; he is flanked by Kaśyapa and Vinata.

Sūrya and his attendants are substituted not only by gods of the family of the sun but also by the three gods, Brahmā, Śiva and Vasudeva and their lateral divinities. Vasudeva may be accompanied by Rudra (Śiva) and Brahmā are also by Garuda and Ananta are also by Garuda and Aruna, the Vāhana and chrioteer of the Sun". From this discussion it can be safely concluded that there is difference in the numbers and names of the deities which should be housed in the main temple of the sun.

v. Types of Temples

The authors of the Bhavisya Purāna mention twenty types of temples along with their measurements. These have also been given by other writers as well. Stella Kramrisch[15] has tabulated them as shown on the next page.

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15. Stella Kramrisch, The Hindu Temple, (ed. 1946), Vol. I, p. 270 A.

vi. Conclusion

The authors of the Bhavisya Purāna, as is clear from the above discussion, lay emphasis on attractive and neat surrounding of the temple. Particular and pointed attention has been paid towards the selection of the site for the temple. Many ways have been prescribed for the examination of the kind of earth on which the temple was going to be built. The rewards mf gained by making a temple have been much praised. Due to the propagation of such ideas, it appears that there was considerable architectural activity amongthe people. Besides the temple of the sun the shrines of some other gods are also prescribed in the Bhavisya Purāna. These shrines formed a part of the temple of sun. Twenty types of temples xxxx and their measurement, as stated by other authors, have also been incorporated in this Purāna. "The twenty temples form the nucleus of a development of each variety and its ramifications. Some of these, widely dealt with by the texts, have not survived in actual buildings. So vast is the ocean of the science of architecture and so rich in form that Viśvakarman, quoted in the Bhavisya Purāna 1. CXXX, 36, does not appear to exaggerate when he is said to have spoken of three thousand kinds of temples of various shapes."[16]

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16. The Hindu Temple, Vol. I, (ed. 1946), p. 275.

CHAPTER IX

ICONOGRAPHY

1. Kinds of Images

The Bhavisya Purāna mentions images made of seven materials: gold, silver, copper, stone, earth, wood and canvass.[1] According to the Matsya Purāna an image can be made of the following materials:

gold, silver, copper, precious stone, stone, wood, eight metals or ashtadhātu, an alloy of bronze and other metals, and an alloy of copper and bronze.[2]

The images made of different materials bestow different rewards, which, according to the Bhavisya Purāna[3] are given below:

Wood	Longevity and riches
Clay	Pleasures in all the worlds
Jewel	Prosperity
Gold	Strength
Silver	Fame
Copper	Children
Stone	Landed property and plenty.

According to D.N. Shukla[4] the rewards gained by making icons from different materials are as under:

Gold	Health

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1. Bhavisya Purāna. 1.131.2b, 3a. कांचनी राजती ताम्री पार्थिवी शैलजा स्मृता॥ वार्क्षी चालेख्यका चेति मूर्तिस्थानानि सप्तवै।
2. V.S. Agrawala, Matsya Purāna.A Study; p. 335.
3. Bhavisya Purāna. 1.131. 5-8.
4. D.N. Shukla, Hindu Canons of Iconography and Painting, VolII (ed. 1958), p. 84.

Silver	Fame
Copper	Progeny
Stone	Landed property & Victory
Wood	Longevity
Lekhya	Wealth
Lepya	Wealth

11. Selection and Cutting of Trees

The authors of the Bhavisya Purāṇa mention only the images made out of wood. As an image is of great sanctity so due care was necessary for the cutting of wood out of which the image was to be made. The advice of astrologers should be sought for the auspicious time and, after performing the ceremony prescribed for that purpose, the individual should go to the jungle to cut the wood. The cutting of certain trees like thin trees, trees standing in temples and grave yards, trees on which many kinds live, trees disfigured by storms, fire lightning, elephants etc., those having one or two branches, those having their front part dried up, those which break into pieces after falling down, those from which honey, ghee, oil or blood ooz on cutting etc. are not good for making an image. The purpose of avoiding such trees is quite obvious. The wood for the image should be of superior quality because it gives longevity to it. An image made out of defective and poor wood is soon broken or spoiled. Trees like sandal, devadāru, billava

5. Bhavisya Purāṇa. I.131. 10-11.

मधूको देवदारुश्च वृक्षराजश्च चन्दनः।
बिल्वश्चाम्रातकश्चैव खदिरोथार्जुनस्तथा॥
निम्बाः श्रीपर्णिवृक्षश्च पनसः सरलोर्जुनः।
रक्त चन्दन पर्यन्ताः श्रेष्ठाः स्युः प्रतिमादुमाः॥

nimba etc. are quite good for making an icon. Similar instructions have also been given by Silpaśāstra texts. "Varāhamihira (Br. Chap. 58) mentions the same thing. The account given in his Brhatsamhita exactly corresponds to that found in the Bhavisya Purana.

iii. Measurement of the Image

The following is the description of the image of sun as given in the Bhavisya Purāna:

The image of the sun measuring 84 angulas is superior. The length of the face is 12 angulas. 1/3 of the face is the chin and the remaining is the nose and forehead. The length of the eye is 2 angulas. ⅓ of the eye is the retina and ⅓ of the retina is the vision. The length of forehead is 32 angulas. The length of the nose is equal to the length of the neck. Arms forearms, legs and thighs are of equal length. The length of the feet is 6 angulas and the breadth is 4 angulas. The toes and their nails are comparatively smaller. The shoulders, chest thighs, eyebrows, forehead, nose and cheeks should be raised up. The image should have broad and big eyes, lotus like face, red lips, head with an ornamented crown and adorned with jewels, kundala, garlands, wearings avyanga, holding lotus and a golden necklace in hand. The Brhatsamhitā (Chapter 57. 46-48) specially enjoins that " the god should be dressed in the fashion of a northener i.e. his body from the feet upto the breast should be covered. He should wear a crown and hold two lotus flowers by

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6. D.N. Shukla, Hindu Canons of Iconography & Paintings, Vol.II, (ed. 1958), p. 102.

their stalks. His face should be adorned with ear rings, he should wear long necklace and an avyanga ---- His face should be covered with a plate."[7] [8] Stella Kramrisch gives the following measurement of the type of image having 7 tala i.e. 84 angulas:

Face	=	+12 angulas
Neck	=	3 angulas
Neck to the horizontal line connecting the nipples	=	9 angulas
From there to navel	=	9 "
Navel to genitals	=	9 "
Thigh	=	8 "
Knee	=	3 "
Leg	=	18 "
Foot	=	3 "
Total	=	84 "

[9] According to the Matsya Purāna " the image of sun should be seated in a chariot with one wheel and drawn by seven horses. In his two hands lifted to the shoulders are held two lotuses. He wears a different kind of mukuta and his body is covered with a coat or sometime he may be painted with a pair of garments. The hint is that the image was dressed from the kuśāna period onwards for about five hundred years in northern dress

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7. J.N. Banerjee, Development of Hindu Iconography (ed. 1950), p. 437.
8. The Hindu Samuha, Vol. II (ed. 1946), p. 310.
9. V.S. Agrawala, Matsya Purāna. A Study, p. 361.

consisting of a coat, trousers and thick boots. Gradually the features were Indianised and the northern dress began to be replaced by the Indian style of drapery. Because of wearing boots the convention started that his feet should not be shown as they are inauspicious".

It appears from the above that the authors of the Bhavisya Purāna clung to the Iranian influence by stating that the images of the sun should be shown as wearing an ayvanga.

The height, breadth and proportion of different parts of the body and distance between them, mentioned above, give an idea that the authors had in their minds the canons of making images. "The Indian system of proportionate measurement of the body of the image is based on the number, ~~xxxxxxx~~ organically correlated to the body of man and its main division, a face length being the modula"[10]. The image, the centre of devotion and the presiding deity of the temple, whose importance has been stated above, must show the high workmanship of the maker. "After all the artist cannot fashion out images just from his own imagination, though the element of imagination is very necessary, the model is indispensable for any such creation of art —— Varāhamihira's dictum and regarding the display of the drapery and the decoration of the images in consonance with those prevalent in a country among men and women themselves, perhaps needs some traditions, that the forms of the images too must confórm to the forms prevalent among the mankind"[11]. Misfortunes befall where defective images are made. "If any part of the image is

10. Stella Kramrisch, The Hindu Temple, Vol. II (ed. 1946), p.311.
11. D.N. Shukla, Hindu Canons of Iconography and Painting. Vol.II, (ed. 1958),pp. 83-84.

larger than the required one, there is a danger to the kingdom, if it is smaller, there is a danger of disease. If the belly is big there is fear of hunger, if it is too thin there is a danger of poverty; if it is cracked, there is a danger of war; it it is broken, there is a danger of death; if it is bent on the right side, the age is shortened; if it is bent on the left side, it leads to separation between husband and wife; if the vision of the eyes of the image is made upwards, the maker will become blind; if it is shown downwards, its maker will be surrounded by many difficulties."[12]

iv. Conclusion

From the above we gather that the authors of the Bhavisya Purāna follow the Brhitsamhita in connection with the making of icons. The preliminary details with regard to the auspicious time for the cutting down of good trees and avoiding certain kinds of trees for the purpose of making idols, are common to both. It is quite true that the Indian ideas are adopted but the foreign influence is clearly visible. This is what we find from the fact that the wearing of avyanga has been recommended by the Bhavisya Purāna. We find the rule about the proper measurement of the various parts of the body of sun in this Purāna because of the simple fact that this Purāna is devoted to him. This Purāna is also very particular about the exact measurement as is clear from the statement that the disproportionate images lead to several misfurtunes for the maker. In this connection many popular supersitions have been incorporated in this Purāna.

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12. Bhavisya Purāna. I.132. 27b, 28, 29.

CHAPTER X

ECONOMIC CONDITIONS

The economic data, given in the Bhavisya Purāna, are very meagre and incomplete. This Purāna mentions only the wages of some categories of labourers. This material is given below:

The Bhavisya Purāna[1] prescribes that the dues of man, in consideration of the work done by him, should be paid to him. Nārada (VI.II,3) also maintains that a hired servant should be paid wages regularly. It may be paid at the beginning, in the middle or at the end of the work. Manu prescribes the same things by stating that the labourers should be paid fully on the completion of their work. Similar ideas have been expressed by Kautilya when he states that, "Cultivators or merchants shall, either at the end or in the middle of the work of cultivation or manufacture, pay to their labourers as much as of the latter's share as is proportional to the work done".

What is to be done when the wages are not fixed previously? The Bhavisya Purāna[3] maintains that in such circumstances the wages of the different parts of the work done should be calculated separately and then paid accordingly. Nārada holds that when the wages have not been fixed, the servant shall take one tenth of the profit derived from the work or the trade. Kautilya also agrees with Nārada when he states that, " As to

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1. II. ii. 3.2a. यस्य यज्ञस्य मनसा तत्तु तेनैव योजयेत्।
2. Sastri, Kautilya Arthaśāstra (Eng. Trans.) p. 210.
3. II. ii. 3.27. आचार्यांशत: कश्चित्क्षीणवित्तं समाहरेत्।
   अमूल्यं वर्णमूल्यं यद्भवेद्वै दक्षिणोत्तमा॥
4. Sastri, Kautilya Arthaśāstra, (Eng. Trans.), p. 208.

the wages not previously fixed, the amount shall be fixed in proportion to the work done and the time spent in doing it. Wages being previously unsettled, a cultivator shall obtain one tenth of the crops grown, a herdsman one tenth of the butter clarified and a trader one tenth of the sale produced".

Brhaspati is more liberal. He (XVI.I-II) states that a servant of a cultivator is entitled to one fifth of the crops plus food and clothing or one third of the crops only.

The wages chart, as given in the Bhavisya Purana, is given below:

Nature of work	Wages.
Brick making	2 panas a day
Digging a well	- do -
Making a stage	1 panas a day
Making bridges	2 panas a day
cleaning a place daily	1 cowrie
Making things out of copper	4 panas a day
Making things out of bronze	3 panas a day
General work	1 pana and one Kākiṇī
Making floor of marble	1 pana of gold
Drilling of hole in a gem	1 Kākiṇī
Making things of marble	More than 4 cowries
Making bronze utensils	3 panas
Milking a cow	4 cowries
Making cloth	3 panas
Making cloth of wool	10 Kakiṇis
The work of black smith and hair cutter.	- do -
Shaving	2 Kakiṇis

Decorating women	1 paṇa and 1 Kākiṇī
Hair dressing	4 paṇas
Planting rice	1 paṇa daily
Planting beetle nuts and chillies	1 paṇa daily
Making a plough	2 paṇas and 10 cowries
Pulling a vehicle	1 paṇa and 10 cowries
Washing ordinary clothes	1 paṇa
Washing big clothes	more than one paṇa
Urgent washing of clothes	1¼ or 1½ times than the settled
Washing of woollen clothes	More than 1 paṇa

1. <u>The Relative Value of Cowrie, Kākiṇī and Paṇa.</u>

From the chart given above we find that cowrie (Kāpardaka), Kākiṇī and paṇa are the three media of exchange used by the authors of the <u>Bhaviṣya Purāṇa</u>.[5] The <u>Līlāvatī</u> states that twenty cowries are equivalent to one Kākiṇī, four of Kākiṇīs make one paṇa, 16 paṇas are equal to one dramma, 16 drammas represent one nishka.[6] Similarly the <u>Bhaviṣya Purāṇa</u> states that 80 cowries are equal to one paṇa. Evidently the paṇa used by this Purāṇa is of copper. Hence the wages of the labourers are in the form of copper paṇas.

2. <u>Economic Conditions of the Labouring Classes</u>

Before we discuss the economic condition of the labourers as given in the <u>Bhaviṣya Purāṇa</u>, it will not be futile

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5. H.C. Bannerji (Eng. Trans. ed. 1927), 1.2.

विरटकानां दशकद्वं (२०) पत सा कार्षिणी ताम्र पण्डितास्तः।
ते षोडश कुम्भ इहावगम्यो कुम्भैस्तथा षोडश-
निष्कनिष्कः।

6. II. 11. 3.4. अशीतिभिर्वराटैस्तु पण इत्यभिधीयते।
तैस्तु षोडशभिर्हेयं पुराणां सप्तभिस्तु तैः॥

to trace a brief history of the conditions of such classes during the preceeding ages. The Jātakas throw some light on the poor conditions of such classes, " In the Serivanaja Jātaka, a free woman, who earned her living by working as a domestic drudge in the house of a neighbour, is described as living from hand to mouth and unable to save anything with which she could buy from the hawkers articles for her only dependent grand daughter. In the Kundakapupa Jātaka a free labourer of Srāvasti is described as making both ends meet with great difficulty and when other citizens decided to make a corporate gift to the monks, he decided to present Buddha with cake prepared with the fine husk of rice which only he could offer."[7] From Gangamāla Jātaka (No. 421) we find that a male and a female water carrier used to earn half a māsaka per day, while from the Vishava Jātaka we learn that a Sresthi being reduced to bankrupatcy took to the work of a grass-cutter and earned two māsakas a day out of which he intended to give away one māsaka, keeping the other for himself, which he thought would fetch sufficient food for him and for his wife for one day. In the Sutana Jātaka a labourer is described as earning one half to one māsaka a day with which he somehow maintained himself and his mother. Even if the māsaka referred to in the above three Jātakas be a silver one it is apparent that the price of the necessaries of life must have been very cheap so that half māsaka of silver was sufficient for one man for one whole day."[8] But there was great poverty. "In the Mahasara Jātaka (No. 92) an inhabitant

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7. S.K. Das, Economic History of Ancient India (ed. 1944), p.251.

8. Ibid., pp. 272-273.

of a janapada says that he has never seen (that is to say possessed) in his life a chair or bedstead[9].... Thus the condition of a labourer must have been poor". But we find some improvement in the economic conditions of these classes in the period of the Arthaśāstra. "The daily wages of a labourer ranged, between one māsaka (one sixteenth kārṣāpaṇa) and half māsaka (one thirty two kārṣāpaṇa). Of course one māsaka could fetch enough quantity of food and grocery and a small quantity of ghee or oil for a single person and some time frugal persons enjoyed some other petty aminities e.g. garland, perfume or drink or with a part of it, yet it is patent that they were hard pressed"[10]. It is also known that the picture of economic conditions of the labouring classes in the Gupta age stated by different authors are not very encouraging. "The living was far from easy for the labourer, poverty and want prevailed side by side with opulence and plenty, and the numberof persons reduced to dire straits was by no means small."[11]

A comparative study of the daily wages of the labouring classes given by other authors will help us in assessing their conditions as given in the Bhavisya Purāna. The following is a tabulated statement of the wages of daily labourers and government servants circa 625 A.D. (Nepali table given by Prof. Levi).

Nature of work	Wages
1. Manual workers and servants	1½ copper pana a day

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9. S.K. Das, Economic History of Ancient India (ed. 1944),p.279.
10. Buddha Prakash, Studies in Indian History & Civilisation, p.196.
11. S.K. Maity, Economic Life in Northern India in the Gupta period, 2ed. 1957), p. 141.

2. Officiating priest	1½ copper pana a day
3. Personal attendant	- do -
4. Water carrier.	1 copper pana a day
5. Palace servant	- do -
6. Door keeper	2/3 copper pana a day
7. Street watch-man	- do -
8. Sweeper	- do -
9. Cowherd	1 copper pana a day
10. Soldier	- do -

The per day wages of the labourers as given in the Bhavisya Purāna ranged between one pana and one Kākiṇī to four panas. These wages are higher than the wages given in the list mentioned above. Manu (VII, 126) prescribes that the wages of the lowest menial servant (a sweeper or one who fetches water) is one pana (copper) a day and of a superior menial servant six panas (copper) a day and that the former was to get in addition a pair of garments every six months and every month one drona of corn. Pāṇinī mentions workers receiving five, six or ten silver Kārsāpanas per month. He also mentions a labourer working for one padika (one fourth of a kārasāpana) a day i.e. seven and a half kārsāpana a month.[13] In the Gupta Age also the conditions of the labourers remained poor inspite of the fact that there was rain of gold in it and the higher classes rolled in wealth. This enormous wealth was not shared by the labouring classes.

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12. Pran Nath, A Study of the Economic Conditions of Ancient India, (ed. 1929), p. 145.

13. V.S. Agrawala, India Known to Pāṇinī (ed. 1953), p.237.

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